

Primary Lessons
IN
Christian Living
and Healing

A TEXT-BOOK
OF
HEALING BY THE POWER OF
TRUTH AS TAUGHT AND
DEMONSTRATED BY
THE MASTER

Lord Jesus Christ

BY
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Third Edition

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TO VIRU
ALBIONIA

PREFACE

FOR over twelve years these lessons have been given to spiritual students, hundreds of whom are living demonstrations of their efficacy in healing.

Not only have the sick been healed by the practice of these teachings, but characters have been redeemed from vice and weakness, and prosperity has come to those who had never dreamed that there is a law of mind that gives fortune and freedom from debt. Therefore these teachings are not theoretical or chimerical, but proven Truth, that Truth which is more valuable than any earthly treasure that could be named, and for which no exchange would even be considered by the one who has learned and realized It.

The lessons were first brought out as a serial in the metaphysical magazine Unity, of Kansas City, Mo., and through its wide circulation they have reached thousands whose loving testimonials are coming to the writer every day.

As numbers of public teachers and healers have been the fruitage of the oral deliverance of these lectures, the same blessed harvest is anticipated through their dissemination in printing. Already the good news has come from different localities of groups gathering day after day and listening to the reading of the lessons by

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some one of their number, whose enthusiasm and faith baptizes the letter of the reading with that Spirit which is the essential goodness of oral instruction.

Whoever wishes to use these lessons in teaching is welcome to do so, without referring to the author of them. No greater praise could be given than to quote them as impersonal Truth.

For the benefit of those who wish to make a study of the Bible with the true understanding of spiritual things there has been added an index of all the Bible references used in the book. Many obscure texts will be found among them whose interpretation is given clearly in the context of the book where the passage is quoted.

Teachers and speakers who wish to give sermons and Bible readings will find this index of much assistance.

Go, little book, and if in the great galaxy of spiritual lights that shall crown this century as the Spiritual Renaissance of the world thou canst be the polar star to even one weary mariner, lost upon the ocean of delusion, by which Truth may guide him to his Home, thine existence will have been well accounted for, and thy mission blessed.

A. R. M.

CHICAGO, January, 1900.

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INTRODUCTORY DIRECTIONS TO STUDENTS.

*I*N taking up the study of pure Truth it is well for the student to understand what is the best attitude of mind to keep in order to receive the greatest good in the easiest way and in the shortest possible time.

Be as nearly like a child as you know how. For the time being put aside the old ways of thinking, former prejudices, and unbeliefs, and listen quietly to all that is presented to you. Do not try to reconcile your old ideas with these that are given you here, neither look for differences. Sit calmly and quietly as the judge sits upon his bench, and listen with impartiality and without fear.

Do not feel obliged to accept or reject what is given you, but trust the Truth in yourself to adjust all things, and to give to you and retain in you only that which is indeed true.

Do not argue about any statement given you, either for it or against it. You do not need to defend the Truth, for Truth is sufficient unto itself. And if a statement seems untrue leave it alone. If it is not of God it cannot live.

It is well to talk these teachings over with one who

is harmonious, but if either feels any disturbance or inharmony then let silence reign, for then indeed is silence golden.

These lessons are healing, and as you eat and digest and assimilate these truths you will find false physical conditions dropping away, and false and disturbing thoughts passing utterly from your mind forever.

While you are being healed do not be surprised or discouraged if there are days when you seem worse, either in body or mind, than usual. At such times read those parts of the lessons that help you many times over, and you will be lifted right up into peace and health speedily.

Repetition and reiteration are purposely adhered to, for this course is a study, not a diversion.

Just before studying each lesson, sit for a few moments in silence and declare for yourself:

"Truth is my God. I love the Truth. Therefore I trust the Truth to guide me into all Truth, the whole Truth, and nothing but the Truth."



PART I.

LESSON I.

FIRST PRINCIPLES.



S with our mental eyes we look forth over the world and consider its people, and what they are living for, and what they are most earnestly desiring, we find that all mankind have one common pursuit, and all are desirous of but one thing, and that is Happiness.

No matter by what name they are calling their desire, whether it is power, honors, riches, health, peace, love, or knowledge, everyone and all can be summed up and brought under the one name, Happiness.

Not only does everyone pursue happiness, but everyone at sometime believes that he can have it, and at all times he believes that he has a right to have it.

Some think that they have ceased to look for happiness—the word seems too large to them, but there is one word that represents what they think they can have here and now, and that word is Satisfaction.

The pursuit of
happiness.

“Oh, to be satisfied!” they cry, “Oh, to be at rest!”
Yes, it is true all can have satisfaction, and not only

may we be passively, quietly satisfied, but it is our right and our privilege to be happy—actively, joyously happy—here and now, with not a sorrow to mar our joy, not one thing that can interfere with our happiness. In other words, we can enter into eternal, unchanging bliss now, in this time, and it is right for us to believe so—to believe that all good is for us to-day, and to ask, to seek, to knock until we are consciously one with our own true state of being, pure happiness.

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All along the ages have arisen great souls, grand masters of life, who have believed in man's right to happiness, and, believing so, have given all they had, their whole lives, all their energy, love, and whatever they prized into the service of finding how this happiness may be attained, and, with one accord, we find them saying that to know the Truth and to live the Truth is the one and the only Way to eternal happiness, and he who once knows the whole Truth, need never know sickness, sorrow, evil, death, poverty, or any other wretchedness ever again.

“Ye shall know the truth, and the truth shall make you free.”—John 8:32. Free from what? Free from every evil condition; free from every material limitation to which mortals seem so in bondage. And if we are not free, if something still prevents us from having what we desire or doing that which we wish to do, then we may know that we must rise up out of some ignorance, and we must seek and receive the

whole Truth, for it must be the whole Truth that shall set us wholly free.

It has been argued that when we have found the whole Truth we shall know it, in that it fulfills three conditions of perfect happiness. It should give us (1) Health of body, (2) Peace of mind, (3) The key to all knowledge. Since these three conditions have been fulfilled in students by these teachings we see that we can truly call this gospel, Truth.

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In order that we may walk the Way with understanding and profit we must, in this first lesson, see that we start from the same point—that is, that we all stand together upon one Foundation

Principle, and standing together there The foundation.

we shall see that we cannot but walk together from principle to principle, and every deduction and conclusion must be taken from alpha to omega. We shall know that if we have not believed in all these principles, and not only believed them but lived them, that it will not be hard for us to understand why we have not had that happiness we desire, or manifested that perfection we would show forth.

The first principle of Truth is: God is good and God is omnipresent. Upon the acceptance of this principle depends your receptivity to all that follows.

“Come now, let us reason together, saith the Lord.”
—Is. 1:18. There are three statements in the wording of this principle which may be called the first axioms of Truth, viz:

1 God is.

2 God is the Good.

3 God is omnipresent.

An axiom is defined as a self-evident truth. Taking this definition in its highest sense we can see why the truth "God is" can be called axiomatic. No external evidence or human argument can prove to you that God is. Such can be corroborative witness to what you have already received from within, but let us rest forever in this understanding that only God can prove to you that God is, and that proof comes from the divine within yourself.

Every thinker believes in a cause back of all that he observes about him. Some call this great cause Force, some, Nature, some, Law, some, The Great First Cause, some, The Unknowable, but by far the greater part of those who have most earnestly pondered upon the idea have given it the name of some deity. In these teachings we have chosen to use the name God, because it includes all that is in the other names and more. The name Force would seem to exclude the attribute of love, Nature seems often strangely blind and merciless, while with the name God it is not difficult with most people to associate those higher qualities omitted from the others. Another advantage accruing to the name God is that it is one in its Anglo-Saxon root with the word Good.

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Let us now consider our second axiom, "God is the Good."

It is agreed by all the wise that have most blessed the world that the First Cause is good. Those who

call it Force, or Law, agree that it is good, as evidenced in the theory of "the survival of the fittest," or best, in all species. The devotee of Nature believes that all her efforts are towards bringing forth health, beauty, and good in manifold ways. It is not difficult for us to agree that God is good. Let us enlarge upon this basic statement, God is the Good. What do we mean by the Good?

God is the
Good.

The highest goodness must be that which is so good that it is never anything else. It is that which is everlastingly, unchangeably, universally good—in other words, the Absolute Good.

God is that Good which is good for all people at all times and in all places. It is not that which is good for one race and not for another, or for one sex and not for another, or for one age and not for another; that is only relative goodness, passing shadows finally swallowed up by that sun of righteousness—the Great Good of All.

If we begin to consider that which everyone believes is good for himself we shall enter upon infinity, for the good things of God cannot be numbered. We will state a few in order to lay our foundation stones:

I HEALTH IS GOOD. Everyone believes that health is good for himself and good for his loved one. Always, everywhere, health is good. Listen to this simple logic, this syllogism:

Since God is Good,
And Health is Good,
Therefore God is Health
And Health is God.

"For I shall yet praise him, who is the health of my countenance, and my God."—Ps. 42:11.

2 LIFE IS GOOD. By Life is not meant that condition of earthly affairs between birth and death—not many see that good—but that Principle, that Power that lies back of the sparkle in the eye and the glow on the cheek, that great Essence and Presence whose beginnings materialists have, all in vain, so ardently sought. No mortal has ever touched Life or confined It to form or definition, but all agree that It is as unknowable and undefinable as God, and, like Deity, only appreciable through Its effects or manifestations.

Listen to our reasoning:

Since God is Good
And Life is Good,
Therefore God is Life
And Life is God.

3 SUBSTANCE IS GOOD. What is Substance? Metaphysicians define it as that which is the reality of being, that which is the genuine, indestructible presence that is back of the appearance called "matter." Its essence is unchangeability. It is eternal, incorruptible, infinite, and unlimited. It is Being, of which materiality is the shadow. What is Substance with the metaphysician is Spirit with the theologian, and in these teachings Substance and Spirit are synonomous terms used interchangeably.

Again we reason:

Since God is Good,
And Substance is Good,
Therefore God is Substance
And Substance is God.

"God is Spirit," says Jesus (Wilson's Emphatic Diaglot). God is one Spirit, in, and through, and the reality of all manifestation—the beauty, grandeur, and glory of the universe.

By this time the observing student will be cognizant of our methods of meditation and deduction, and can himself start with correct premises and arrive at true conclusions, proving to his own satisfaction that God is all that is pure Goodness—universally, eternally, impartially good.

Practice meditating upon what is good for all people at all times and in all places, and then see how God is that, and your foundation is sure.

4 LOVE IS GOOD. Unselfish, pure, unchangeable Love is good for all. God is Love.

5 INTELLIGENCE IS GOOD. God is Intelligence—Wisdom.

6 TRUTH IS GOOD. God is Truth.

We need not put any limit to our enumeration of the Goodness that is God. God is Peace, Prosperity, Purity, Strength, Trust, Faith, Rest, Power, Freedom, and so on to infinity. But it is enough for our foundation Statement of Being to dwell upon certain thoughts of God now, and charge our minds with one short statement only: God is Health, Life, Love, Truth, Substance, and Intelligence.

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Let us now consider our third axiom, "God is Omnipresent."

God is everywhere. God fills all, and is the very being of all that is. God is All in All. Let us see

to what conclusions the acknowledgment that God is
 God is omnipresent will lead us. Since God
 omnipresent. is good and God is omnipresent, then
 Good is omnipresent, Good is everywhere. Since God
 is Health and God is omnipresent, health is omnipres-
 ent, health is in and through all things. Life is omni-
 present, love is omnipresent, truth is omnipresent, sub-
 stance is omnipresent, intelligence is omnipresent.

All that can be predicated of God can be declared
 true of all that is good. God is Omnipotence, there-
 fore health is omnipotent, and so also is life and love.

Repetition of these truths in every conceivable form
 is the mental method of hammering, "driving home,"
 stamping, and solidifying the foundation of that build-
 ing which is to be the center and headquarters of all
 our coming demonstrations. Too much attention can-
 not be paid to this first lesson. A student that is well
 grounded upon the basic principles will find all the
 subsequent lessons easy to comprehend and practice.

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Who are you? "Know thyself" has ever been the
 inspired injunction. Every sage has expressed this
 thought in some manner: "If man would only study
 The truth about himself and know himself, then he
 yourself. would know all things—nothing would
 be unknown to him." This is true. If man knows
 the true Self of him, then he must know God, for the
 true Self is one with God.

Moses spoke of Man's oneness with God as Man
 being made in the image and likeness of God. Jesus

spoke of Man's oneness with God as the Son being one with the Father. "I and the Father are one."

God is divine Mind. Man is its Idea. God creates or thinks Man. God thinks upon Himself, images Himself, speaks the word, "I am." Man is that Word.

You are the thought of God, the idea of the divine Mind. You have no existence apart from God. The perfect Mind never loses one of its thoughts; so you, God's thought, cannot be lost out of His mind. "In him we live, and move, and have our being."

The thought is always like the thinker, therefore Scripture says Man, who is the thought, is like God, who is the thinker.

Therefore this is the truth which you must speak for yourself and realize is true: Since God is Health, I, who am the image of God, must be healthy—not sick. It is true that I am, in reality, strong and well.

Since God is Spirit, I am Spirit. I am, in reality, spiritual, immortal, healthy, and harmonious.

I am Divine, not mortal;
I am Holy, not sinful;
I am Wise, not ignorant,
Because God is All,
And beside Him there is none else.

The Idea of God is one with God. Since God is All in the universe, there is only God—only God and His Idea, His Son, and that Idea is God. For since God is All, there is only God for God to think upon. "This is life eternal, that they might know thee, the only true God [the Father] and Jesus Christ [Man, the Son] whom thou hast sent."

The real Self of you is the Christ, one with the Father. You are not a mortal, sickly, weak, and foolish being, as it would seem you are. In reality you are all that is everlastingly divine and perfect. This is the truth about yourself.

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It is not enough to listen to these teachings only, they must be practiced. These truths must be used in order that they may be proven good and desirable.

The We know that with music, one will not
practice. be proficient who only listens to the theories, but does not apply them. So it is with the Life. We must live its principles every day—every hour, every moment thinking some good thought, some God-thought.

If one hears, that is, listens carefully and obediently to these lessons, and then practices them all he can, he has built his house upon a rock, and no matter how he may be assailed by sickness or trouble, it can get no hold upon him, but he will stand, and the more the storm beats about his house the more secure he will feel himself within.

But he that hears, be he ever so attentive and pleased with the doctrine, but does not *do* may know why some problems seem too hard for him, and sickness and disaster undermine him.

Build upon rock by continual practice of the Word. Jesus called this "praying always."

In the interim between the study of a lesson and the next hold this statement in mind, often silently repeating it: *Only the Good is true.*

Copy the following, and mentally repeat it every night and morning:

God is Health, Life, Love, Truth, Substance, Intelligence.

God is All.

God is Omnipresence, Omnipotence, and Omniscience.

I am the Thought of God, the Idea of the divine Mind. In Him I live, move, and have my being. I am spiritual, harmonious, fearless, and free. I am governed by the law of God, the everlasting Good, and I am not subject to the law of sin, sickness, and death.

I know the Truth, and the Truth makes me free from evil in every form and from all material bondage, now and forever.

God works through me to will and to do whatever ought to be done by me.

I am happy. I am holy. I am loving. I am wise.

I and the Father are one. Amen.

LESSON II.

THE REAL AND THE UNREAL.



HE first lesson the student of Truth must learn is summed up in the answer of Jesus Christ to the scribe who asked him what was the first commandment, or rule, for right living:

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself.”—Mark 12:29-31.

God is
All.

God must be loved with the whole nature, and this is only possible as we know that God is all that really is. God is the One Good, everywhere present. God is the One Spirit, the One Mind in everybody. God is the One Substance in the universe. God is the One Life, Health, Love, Truth, Substance, and Intelligence.

God is the only Self in us and in our neighbor. Therefore the second commandment is just the same as the first, for if we love God with *all* our heart, soul, mind, and strength, what love have we left for our-

selves or our neighbor unless the real Self in us be God?

There is only God. There is no reality in anything that is not God.

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It is written, "Ye shall know the truth, and the truth shall make you free." This is true, and as we look about us and see the human race so in bondage to evil we have but one conclusion in our minds—it must be that they do not know the Truth.

The whole
Truth.

Some seem free from one thing but are in bondage to another; others are almost entirely free, yet something still limits and binds, and in the case of these we must conclude that they have received but part of the Truth, or have been contented with a mixture of Truth and error, for when once they know the whole Truth, and practice it, they must be wholly free. Part-truths heal us only in part.

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Why is it that men who are preaching what they believe to be the Truth are sick and poor, weak and full of sorrow and trouble?

This is the reason: While they declare God to be good and to be omnipotent, in the same breath they begin to talk of another power called evil, the devil, as very strong and powerful, which is continually warring against God, and most of the time prevailing.

Contradictions
in preaching.

At the same time that men have said God is omnipresent, everywhere present, they talk of another be-

ing, exactly opposite to God, the Good, as a real presence, and even ascribe to it the All-presence that belongs to God. Thus they break their first commandment: "Thou shalt have no other gods [powers] before me."

To give evil even the smallest presence is to put it in the place where God should be—yes, where God really is. They should know the omnipresence of the Good only, and acknowledge that in order to be free from the evil in which they have so long been believing.

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Gautama Buddha, the great Eastern sage, after days of prayer and fasting, desiring above all things to know why his people suffered so, received this word from the Divine Spirit: "The reason ^{Ignorance the} of suffering is ignorance. Teach the ^{cause of error.} people the truth, and they shall be free." It is ignorance of God that we must rise out of in order to be set free from those ills that are the results of it. And this ignorance is expressed by the people as a belief in the universal presence of evil. From this error every mind must be set free by being imbued with the idea of the universal presence of God.

Is it reasonable to say that God is good and all-powerful, and then say that evil has any power at all? Is it reasonable to believe in the omnipresence of God and at the same time think the devil has any real presence? Come, let God in you speak to you the whole Truth!

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Since God is the Good and God is everywhere, Good must be everywhere, and there is no real presence to evil at all. Since God is all and He is the one creator, He must create all out of His own substance, which is Good. God creates Good only. "And God saw that it was good."

Denials
deduced.

"And God saw everything that he had made, and, behold, it was very good."—Gen. 1:31. Good is all that really is made. There is, in reality, no place for evil in God's universe. Evil has no real presence, or power, or law, and all that can be classed under the head of evils are delusions and unrealities, and should be recognized as only such.

Sin, sickness, sorrow, death, have no place in the omnipresence of God.

God does not think impure, unholy thoughts, therefore sinful desires, words, and deeds have no part or place in the true Self. *There is no reality in sin*; it is without power, law, or substance.

God is omnipresent Health. There is no pain, no sickness, no disease in God. There is nothing in God to be sick or out of which to make disease, therefore He does not make pain, sickness or disease. *There is no reality in disease*.

God is immortal, changeless Life, omnipresent Life. Life does not end. *There is no reality in death*. Absence of life is an appearance, and no one ever really dies. Death has no real place or power in God's world.

God is Spirit—pure, holy, unlimited, eternal, perfect Substance. Since God is all, His creation must be in

and of Himself, in and of His substance, therefore the world of God must be Spiritual and not material. Matter is not the real substance of the universe, for the qualities of matter—change, decay, limitation, mortality, and imperfection—have no place in divine manifestation. Materiality is negation.

All the beauty, grandeur, life, and goodness of creation are Spiritual, not material, and therefore they are eternal to the mind that truly knows and to the eyes that really see.

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Not only must we believe in the omnipresence and omnipotence of God, but we must carry that belief to its ultimate extent, which is to believe that there can be no reality in any other presence or power. We cannot allow the claim of any presence other than Good and Spirit to take hold upon our minds in order to be loyal to the greatest command of all: "Thou shalt love the Lord thy God with all thy mind." "In all thy ways acknowledge him."—Prov. 3:6. "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else."—Is. 45:22.

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The Greek philosopher Zeno says: "The most necessary part of learning is to unlearn our errors." The mind that comes up to the fountain of Truth to partake of its blessings must first be placed in a receptive condition, must first be cleansed of its belief in the reality of evil and materiality, in order that it may receive the full Truth,

Unlearning
errors.

and this cleansing process is accomplished by the word of negation.

Every negative word erases, and to erase false thoughts from the mind the word of denial must be spoken.

In the first chapter of Genesis the mind that awaits the coming of Truth is spoken of in the language of symbolism as the earth, without form and void—"and darkness was upon the face of the deep." Darkness is the symbol of ignorance, and light is the symbol of Truth. "And God said [to the waiting mind], Let there be light [Truth]: and there was light."

Denial makes us receptive. "And God said, Let there be," as though the earth must *let* the light shine. And so it is. The mind must let the Truth come in. "Prepare ye the way of the Lord, make his paths straight," by beginning to clear out the rubbish of false thinking—pulling up the "plants which my Father hath not planted."

People who have sick bodies, or vices, or inharmonious surroundings are like pupils who have worked their problems incorrectly, and before they begin to work them aright they must first erase their old work, then begin the working anew with true principles for their bases of operations.

Right denial pulls down old, false structures built by vain imaginings, and leaves the mind ready to build anew.

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Every religion has taught denial in some form. All fasting is but the symbol of the denying which is go-

ing on in mind. Sacrifices represent the putting away, or the denying of the power of "the world, the flesh, and the devil." Fanatics have cut and lacerated their bodies, and sat in sack-cloth and ashes, to signify their realization of the vanity or unreality of the earthly body and worldly life. In truth, the real denial was all the time in mind, and no external ceremony could make them realize the nothingness of the worldly life and ways if they were not trying in all sincerity to realize it in heart and mind. We see this proven by people going through long fasts and other external forms of denial, and yet not realizing any more spirituality after them than before. All real denial begins in the heart and mind.

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The process of denial is represented in the Scriptures by John the Baptist, who, it was prophesied, must come first in order to prepare the way of the Lord, the full Gospel.

John the Baptist. "Repent ye! Repent ye!" was John's cry. The literal translation of the Greek *metamoiia* (mistranslated "repent ye") is "Change your mind." In other words, stop thinking about sin, and so stop the doing and speaking it. Change your mind as to what are the realities of life, and seek the things of the Spirit. "Except ye become converted [turned right about] and become as little children [who know no evil] ye cannot enter into the kingdom of heaven."

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"If any man will come after me, let him deny himself." How is it that Jesus denied himself? By be-

ginning in heart and mind to set aside the fleshly man. He says, "If I honor myself, my honor is nothing;" "I speak not of myself, it is the Father that dwelleth in me, he doeth the works." He denied his personality, for he knew that that was not the real Self. He knew Himself to be Spirit, not flesh. "The flesh profiteth nothing," he said. He Self-denial. knew himself to be Immortal, not mortal as he seemed to be. He said, "Judge not by the appearance, but judge righteous judgment." We, too, are Spiritual, not material; divine Immortals, not carnal and mortal. We deny the reality of the carnal mind and body under the name "personality." It is a good term to express all the collective errors that man has held about himself. The word "person" (from the Latin *per* and *sona*, to sound through) was originally applied to a mask which ancient actors wore upon the stage. Most personalities seem to hide the real nature of the individual—beautiful natures obscured by ugly forms and features, great souls curtained by diminutive bodies. Denial of personality draws aside the curtain, dissolves the imperfect, and reveals the translucent body through which the Spirit shines and works untrammelled.

The fleshly body is not yourself, and nothing done to it can hurt you. Mentally look at all personality as you would look through darkness to the light. Deny its actions, its foolishness, its sickness, its weakness, its meanness, its wickedness, and these will melt before your true word like mist before the sun.

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To remember to meet every evil claim, suggestion

or appearance with the silent assertion, "There is no evil," is to be a light in the midst of darkness, causing the evil to fly and the real good that was there all the time to come forward in all its strength and power.

Evil, a lie. You are like one who continually says to false report, "That is not so," and it cannot influence you because you will not believe in it. All evil is a lie, a delusion, and it has power to those only who believe in it. Thus Jesus defines evil and its author: "He was a murderer from the beginning and abode not in the truth, because *there is no truth in him*. When he speaketh a lie, he speaketh of his own: for *he is a liar* and the father of it." No matter how true a statement may seem to be, if it is not true of God, then it must be known as a relative truth or a lie, and we are not to be deceived by it. One way to lift the mind from believing in evil is to look at the falsities squarely and fearlessly, and say: "You are not real, you are not true. It is nothing. It has no real and true creator, and I will not believe in it any longer." But the most terse, effective, even drastic, denial that one can speak is embodied in those words, "There is no evil."

If you believe the mirage on the desert is a reality, a real lake of waters surrounded by trees, then you will pursue it as long as you are deceived, and endure many sufferings and hardships through your ignorance. But the traveler who knows it to be nothing, says so, and cannot be deluded into following it nor led out of his way, no matter how fair it may be to look upon. So should we regard all evil and all this dream-world

which passes away continually, and which all prophets have pronounced "vanity of vanities," and "its nations as nothing in the eyes of the Lord."

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"But can I not believe my senses?" the mortal cries. Surely not, since the senses are continually contradicting each other, as has been proven both by experiments and natural experiences. Even material science contradicts the senses.

Sense
evidence.

For example, the sun seems to rise and set, but astronomy tells us that that is but an appearance, and it is the earth that moves and not the sun. The senses say the moon is a flat disc, astronomy declares it to be a sphere; the stars seem points of light, whereas it is said that some are suns many thousand times greater than our sun.

We are not now looking to our senses for Truth, but to the divine Reason within us, and to our Intuition, "that light which lighteth every man that cometh into the world."

When thy senses affirm that which thy reason denies, reject the testimony of thy senses, and listen only to thy reason. *Maimonides.*

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The mind that is determined to believe in God alone faithfully takes up the denial of all that is not God, and, as he walks along the Way, he soon begins to see that Truth proves itself true. What is the result of persistently holding, right in the face of appearances, to the thought, "There

The effect of
denials.

is no reality to sin; no real power, presence, or law to sin?"

It is to see vice and impure thinking drop right out of your own mind and life, and not only yours, but out of those for whom you speak the words. Does the denial of the reality of sin cause license, making people more sinful and wicked? Not at all. On the contrary it causes them to see that there is no pleasure in it, that there is no satisfaction in it, and a great realization of the uselessness and powerlessness of sin comes to the faithful student. For the saying is true, and Truth, boldly spoken though in silence, is a living power in itself capable of freeing from every bondage—even of sin itself.

When the mind that dwells in the consciousness of God sends forth its word denying any place or power to sickness, pain, disease, then we see health spring forth as flowers spring up when a crushing weight has been removed.

The right denial of personality causes egotism to fall from one with its pride and vanity, its sensitiveness and stupidity, and the universal Self to be revealed.

He who holds to the thought, "There is no real substance to matter, the Spirit is the only true substance," finds himself no longer burdened and limited by material things. His body seems light, the things of the world do not tire him. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Is. 40:31.

The effect of right words of denial is like water, for

they cleanse, loosen, free, wash away, and dissolve false appearances. The effect of right affirmations is to fill in (fulfill), to make substantial, to build up, to establish, and cause to come into appearance that which is real and true.

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The realization of true denial in thought, word, and deed is called being "born of water," and the realization of true affirmation is being "born of Spirit." This is the beginning of regeneration. He that is continually being cleansed by the word of denial—"Now are ye clean through the words which I have spoken unto you"—is being baptized with water. Water is the symbol of the cleansing power of repentance, change of mind, conversion, all of which come through the right denial of the world, the flesh, and the devil, or, as we have said, materiality (the world), the personal self (the flesh), and evil (the devil).

Real baptism
with water.

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To every suggestion of evil in your daily life mentally declare, "There is no evil." To all talk of people about evil, such as scandals, descriptions of diseases, accounts of deaths, disasters, fears, discouragements and dangers, silently say, "That is not true." Many cases have been healed by that simple, silent message.

The practice.

Do not feel obliged to join in conversations that dwell upon the dark side of humanity. Courtesy and good judgment will cause you to reply in ways wherein there is no offense, and yet you make no concession to

evil. Silence is better than assent to error. Learn the virtue of stillness.

Copy and learn the following denials, and repeat them night and morning in conjunction with the affirmations at the close of the preceding lesson :

1 Since in God there is no evil, I deny that there is any reality to evil at all.

There is no real power in sin or death.

There is no real substance to sickness or disease.

There is no true cause for sorrow.

There is nothing to fear.

2 God's world is Spiritual, not material. There is no matter, Spirit is the only substance.

3 Personality is not the real Self. The true Individual is Spirit, not flesh.

I am the free and fearless, impersonal, selfless child of God, and what I am so are you, my neighbor, as myself. Amen.

One of the happiest ways of denying for one's self is to begin your sentences with, "I am free," such as "I am free from doubt," "I am free from care," and so forth.

The denial of your personality does not destroy your Individuality, but, to the contrary, establishes it. Fear not; "He that loseth his life [loses the limited personal conception of life] for my sake [the Truth's sake] shall find it [the true Individual life]."—Matt. 10:39.

LESSON III.

WORDS, THEIR USE AND POWER.



OD is supreme Intelligence, Wisdom, Understanding, Reason, all of which can be comprehended in the one word, Mind. God is Mind, and since God is the great first cause, therefore Mind is the great first cause. Divine Mind is the one creative power and source of all true manifestation.

What can be predicated of God is true of Man, who is the image and likeness of God. Man's mind is the cause of all that is in his life. Solomon says, "As he thinketh in his heart, Mind, the
great cause. so is he" (Prov. 23:7), and the Hindu Dhammapada expresses the same idea in the following words:

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the ox that draws the cart. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.

Thoughts are the product of Mind, and the means through which Mind works. The thoughts of divine Mind are pure and good, true, and full of life and health, and they produce heavenly conditions. In the

measure that man's mind dwells upon the pure and the good, he enters into health and happiness. The only real thoughts that man has are those from the Mind of God, in which is no evil imagination, memory, or production. "To think the thoughts of God after Him," as the great Kepler said, is to have a mind filled with noble, wise, loving thoughts in which there is no mixture of error or evil.

Discord and disease arise from a mixed mentality in which is belief in both good and evil as real. Pure thoughts result in pure manifestations, but mixed thoughts show forth as a mixture, an adulteration, in the bodies and circumstances of the thinkers.

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The mind of man is set in order by the science of God, and all the good thoughts are gathered and ascribed to their divine source, while the **Orderly thinking.** beliefs in evil are separated, as the tares were taken out of the wheat in the parable (Matt. 13: 30), and cast out into nothingness.

Divine Science and logic systematize and arrange thoughts, so that their nature is known, and name and place are given to them.

Life proves to man that a mind filled with good imagery, with peaceful, loving, gentle, trustful thoughts, is in Heaven, while one who dwells upon evil, malice, revenge, injustice, pain, and misery is in hell. For Heaven and hell are states of mind. "A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."—Matt. 12:35.

All the health and happiness you have is the result of your belief in Good, which, in order to persist, must have its foundation in the true knowledge of God. If you would be constantly happy, that is, manifest your true Being which is at peace, strong and healthy, prosperous and full of love and knowledge, you must think good thoughts not only "now and then" but perpetually, which means the casting out of every other kind of thought.

We must begin to put out of our minds miserable, gloomy thoughts, not letting memories of injuries, sorrows, and mistakes possess us, and allow only those thoughts which give power and presence to Good remain in our mentality. We must put from us every doubt and fear, all discouraging thoughts of every kind, and hold fast only to those thoughts that God thinks.

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Whoever is in a state of happiness is in Heaven, no matter what his surroundings may be, for Heaven is a consciousness, not a place. The Kingdom may be represented by a place filled with joy, beauty, and goodness, but primarily it

The Kingdom
of Heaven.

is within our hearts and minds, and does not depend upon externals for perpetuation. We must find Heaven within ourselves, regardless of our associates and environments. As soon as we identify ourselves with the Divine within we become powers to externalize our inward happiness in forms which fitly symbolize God's creation. "And when he [Jesus] was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh

not with observation: neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you."—Luke 17:20, 21.

Jesus Christ came to teach men to look for Heaven right in their midst. He called his teaching "Preaching the Kingdom of Heaven," which is, in other words, declaring the ruling of the Good. At one time he contrasts it to the old preaching: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16. He declared that every nation must hear of this teaching before the end of the old conditions could come (Matt. 24:14), and he has but one instruction to all his followers as to their preaching: "As ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10:7. What does the phrase "at hand" mean? What do you mean when in writing a letter in answer to a correspondent you say, "Your letter is at hand?" Do you mean that it is coming by and by? No. You mean that it is in this place at this present moment—*here now*. So also Jesus meant: The Kingdom of Heaven is here now. Is not this the good news—the gospel we are to proclaim the world over?

The Christ still says to you, "Go, preach the Kingdom of Heaven is at hand." Preach goodness and happiness as the only real presence and power (kingdom) in all the universe.

Must we speak contrary to the senses? Did not Jesus do so? With thousands of poor, hungry, sick, miserable creatures around him he still declared the true Kingdom. And while he spoke Heaven came to

one after another of those cripples and miserable beings—he proved his doctrine by his works.

Does it seem to you that you are telling a lie to say these things? Then remember that you are speaking of everlasting things only, and you will see that your words are true. The student of divine things ceases to think or talk about worldly and temporal appearances as though they were realities, but he lets his "conversation" be "in heaven," and enlarges upon the bright side of life, and learns to meditate upon and discuss the enduring things of Being.

When you say there is no evil, sin, sickness or death you are speaking of the real World ("My kingdom is not of this world"), where none of these things have any place.

When you say, "I am pure and holy," "I am strong and well," you are speaking of the real I, the true Self, and not of the personality called by an earthly name, and which but represents you for the time being.

Is it not written in the Scripture, "Let the weak say, I am strong" (Joel 3:10)?

Ignore the personal claims of sickness, believe only in the Son of God, and identify your I AM with the pure and holy, healthy, immortal Son of God. So also when speaking to others address the Real in them, and you will no longer feel that you are saying that which is not true in denying the senses, and declaring your neighbor well and strong. "Speak ye every man truth to his neighbor . . . and let none of you imagine evil in your hearts against his neighbor."—Zech. 8: 16, 17. "He that speaketh truth sheweth forth right-

eousness . . . the tongue of the wise is health."—
Prov. 12:17, 18.

The Good is all about us and in us. We live, move, and have our being in Health, Life, and Love. The
Invisible Good Good fills all things as thoughts fill
made visible. the mind. But nothing comes forth
without the Word. "All things were made by him
[the Word]; and without him was not anything made
that was made."—John 1:3.

Words are the expression of Mind. Words are thoughts made visible, or brought to consciousness and realization.

We are continually speaking words, but not always aloud, for there are silent or mental words as well as audible. These words are forming and reforming, unforming and deforming all the conditions and manifestations in and around us. If our silent or audible words dwell upon evil, then evil conditions "show forth;" if upon good, then good is manifest. "But I say unto you, That every idle [even the lightest, vainest] word that men shall speak, they shall give an account thereof . . . for by thy words thou shalt be justified [established in Good] and by thy words thou shalt be condemned" [continue in ignorance and misery].—Matt. 12:36, 37.

If one says, "I am sick," "I can't understand," "I am tired," and so forth, he will continue subject to sickness, to be in ignorance, be weary, and so forth, until Truth causes him to cease from such utterances through a true change of heart.

If one says, "I will fear no evil for thou art with me," when faced by danger; or, "I love you," before the darts of hatred and persecution; or, "The child of God knows no failure or discouragement," he shall be established in fearlessness, in omnipotent love, in success, in just the measure that he realizes the truth of the words he utters.

The Word is the divine means by which God creates, and Man, following in the footsteps of God, uses the same means, words, to bring into manifestation what God has already created.

The original intention and use of language was not to convey thought, but for the purpose of creation. Spiritual magicians can decree a thing, and it shall be established unto them (Job 22:28).

In the Golden Age all men shall work after the manner of Christ, who did all things by his word—healing the sick, raising the dead, stilling the storm, feeding the multitudes.

Jesus declared, "What things soever he [the Father] doeth, these also doeth the Son, likewise" (John 5:19), and inspiration revealed to the writer of Genesis that previous to every manifestation "God said."

"And God said, Let there be light: and there was light."

"And God said, Let there be a firmament . . . and it was so."

"And God said, Let the earth bring forth grass . . . and it was so."

"And God said, Let there be lights . . . and it was so."

"And God said, Let the waters bring forth."

"And God said, Let us make man in our image."

Whoever follows in the footsteps of Jesus will work as he saw the Father work, speaking forth all that is to be manifest by the power of decree.

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Throughout the Bible are references to God's word, its delight, and its power. Men have missed the meaning of those texts by thinking that it was the written

The Scripture. book that was referred to, whereas

the Bible itself teaches that we are to look within our hearts for the word of God and not to externals. "It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart that thou mayst do it."—Deut. 30:12-14.

It has been the inspired custom of wise men of the most spiritual nations to teach the people the holy utterances of others, that their hearts and tongues might become receptive to the divine Voice within themselves, that "well of water springing up to everlasting life." "[My words] are life unto those that find them, and health to all their flesh."—Prov. 4:22.

Whoever learns where to look for divine words and believes in the holy source of inspiration within himself will realize with Jeremiah: "Thy words were found, and I did eat them, and thy word was unto me

the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts."—Jer. 15:16.

If one will read the one hundred and nineteenth Psalm with this new understanding that God's word is the Truth—a living, healing presence in his own mind—and that he can speak it, and so bring forth divine works, then the Scripture will become unsealed to him in many parts.

One of the forms of "speaking the word" is Prayer. As all modes of conversing unite one, more or less, according to the nature of the communication, with those whom we address, so it is with prayer.

It is one means of making connection with universal Mind. A law of communion is fulfilled by right prayer, as exact a law as the one governing the transmission of electric force, or the centralizing of energy through any mechanical device.

Prayer.

The Soul's aspiration combined with the Mind's knowledge that what is desired is already an accomplished fact constitutes the "prayer of the righteous man that availeth much."

By prayer man acknowledges the true source of that which he desires, and the belief is turned away from its false props to the real helper.

The divine child does not beg or beseech its Heavenly Father, knowing His holy will is to give him every good thing. Prayer is not for the changing of God, who is the same yesterday, to-day, and forever, but it is for the changing of the mortal from an unbelieving and false-believing state to a consciousness like

the true Mind, which knows all things to be possible to him who believes.

Thanksgiving, praise of the omnipotence and omnipresence of Good, and acknowledgment of God, lift the mind out of doubts and fears, and prepare it to co-operate in bringing to pass the very thing desired.

In order that prayer may be realization it is well to put it into an affirmative form instead of a petition. By this method the direction of Jesus is most easily fulfilled that, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24.

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Bring the tongue under absolute and perfect control. No one can advance in spiritual unfoldment who permits the tongue to voice evil. So essential is it that the student control his lips that the very first practice enjoined by Pythagoras was a silence of five years.

Practice.

James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The easiest way to bring all the body under subjection is to put a guard upon the lips, that no utterance be other than happy, peaceful, harmless, loving, kind. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."—Ps. 39:1. "Set a watch, O Lord, before my mouth; keep the door of my lips."—Ps. 141:3. "To him that ordereth his conversation aright will I shew the salvation of God."—Ps. 50:23.

Our spoken words are the result of our silent words, therefore the thoughts must be watched continuously in order that our conversation be orderly and right. See that you do not criticize in secret, that you cease from mentally finding fault with another.

Put away all sarcasm from your speech. Never complain. Do not prophesy evil—the Greeks called that blasphemy (“speaking injury” to another), and they avoided a grumbler or one who foretold misfortune because they believed he brought them bad luck.

Refrain from accusing others of hypnotism, adultery, or any other evil practices.

Withdraw all accusation from yourself. Says the Bhagavad Gita :

Upraise the self by the self, do not sink the self; for the self is the friend of the self, and even the self is the enemy of the self.

Do not let your lips form such utterances as, “I am stupid,” “I hate” this and that, “I have no strength,” “I am always unlucky.”

Again, see that you cease from petty, false statements about your associates. It is folly to depreciate any one, for instance calling your boy “bad,” or referring to the delinquencies of your partner, or calling attention to the awkwardness and rudeness of those whom we would gladly see graceful and courteous.

Have a good word for every one or else keep silent.

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Accustom yourself to praying “without ceasing” by silently communing with the Good in all. Prayer is

letting God think and speak through you, it is thinking God, it is God thinking. This communion with God is your very life, and the more one's mind can be filled with holy thoughts and desires the more manifestation there will be in and through one of health, prosperity, knowledge, and love.

Often breathe this prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Ps. 19:14. Add these words to the evening and morning repetition of affirmations and denials given in the previous lessons.

That prayer may be natural let it be free from ritualistic forms. Constancy in prayer precludes the necessity of certain external attitudes, such as kneeling, and reveals that a life filled with God-desires and God-works is more acceptable to Deity than much prostration and the recitation of many formal orisons.

"Watch ye therefore, and *pray always*, that ye may be accounted worthy [able] to escape all these things that shall come to pass [every calamity, disaster, disease, and death], and to stand before the Son of man" [the realization of your own sublime Divinity].—Luke 21:36.

LESSON IV.

FAITH.



NCE when the disciples of Jesus Christ were unsuccessful in healing a case that was brought to them they asked the Master what was the reason of their failure. His answer was brief, but in it lies the clue to all inability to solve the problems of life when one knows the great principles of Being, and ought to understand their application. "Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and *nothing shall be impossible unto you.*"—Matt. 17:20.

What is the unbelief that seems to prevent the disciples of Truth from accomplishing the works? It is unbelief in one's self, in the divine power to work through one, in the presence and power of Good, of Health, and Life, and Love. It is belief in the opposites of God, in disease, death, failure, and evil generally.

The young student beginning to learn the principles of the science of God is like one who takes up the study

of mathematics or music. He believes heartily in the cause which he has espoused and applies himself with assiduity to understanding and remembering its rules, but he does not expect to do well, or to be a master in his science, but by determined, faithful practice.

Nothing is promised to half-hearted service, or to a faith that is divided between Good and evil, or between Mind and matter. "He that doubteth is like the surge of the sea, driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord."—Jas. 1:6, 7 (Revised Version).

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The faith that wins is that which is placed wholly in God, Spirit, Mind, as the only real substance and power. In the proportion that the student turns from believing in the reality of evil, disease, pain, and sorrow, and from believing in the power of sin, death, and materiality, he will be able to prove the healing, freeing efficacy of divine Mind.

Whoever begins to work out life's problems by divine rule is a pioneer in his own mental realm, and indeed, at the present stage of human unfoldment, he is a pioneer in the race-mind, and will need to advance with the same bravery and fidelity that distinguished those men and women who have been the first settlers and reclaimers of unknown lands in the physical sphere. The race-thoughts concerning the reality of evil are like the rocks and wild growth upon uncultivated ground—the unbelieving, bigoted, malicious resistance of ignorance like the heathen Amorites and Hittites

who were in possession of the fair land that was to be developed by the race obedient to God.

Steadfastness to Principle, especially in the face of the oppositions of sense and material belief, will meet the false suppositions of the race-mind, as the persistent shining of the sun upon a block of ice at last overcomes its coldness and hardness.

All your faith must be placed in God, and God alone. It will not do to have faith in the power of Good and, at the same time, believe there is some power in evil. It will not do to look to the word of God for our healing and at the same time lean upon some material aid. Continually the word of the Lord is coming to us, "Choose ye this day whom ye will serve"—that is, what ye will acknowledge as the power, Good or evil, God or devil, Mind or matter, and continually we choose.

"Ye cannot serve two masters." Ye cannot serve both God and mammon. So, taking the uncompromising stand that God the Spirit is all-sufficient, the one healer, the one support and supply, the one defender and deliverer, you establish your faith, and then, no matter what comes to you, you are carried through it all-victorious.

True faith is a firm, persistent, determined belief in Almighty Good—changeless, deathless, substantial Spirit—as the All in All. Faith is the substance of everything that you desire. Out of your own believing is formed, that is, brought into manifestation, that which you are wishing to have. Jesus understood this law of mind, so all his teachings were to have faith, or,

as he often expressed it, *to believe*. "Have faith in God," he said. The better translation is "Have the faith of God."—Mark 11:22 (see the margin).

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."—Mark 11:23.

"All things are possible to him that believeth." And what is this believing? Is it believing in the historical character, Jesus of Nazareth? Is it believing in a creed? No. It is believing in your own divinity, even as Jesus believed in his. It is believing in your own words—it is believing in God in you, just as Jesus believed in the Father, our God, in him.

He who would see the mountains move at his word, who would see loaves and fishes increase, and waters firm under his feet, and winds obey him, diseases fly away, sins dissolve, death succumb to his word, must not have one doubt in his heart of his divine power, must see himself one with God, so that when he speaks he sees that it is God speaking. Then indeed shall he believe that those things that he saith shall come to pass, because he lets God speak the word in him—he does not look at the personality as himself—and true indeed is it of him that he shall have whatsoever he saith.

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What is God's faith? It is faith in Himself, because He knows there is none else in whom to have

faith. Have faith in yourself. Have faith in God in you. God is your own true Self. God, the Son, and God, the Father, are one and the same. God in you is the only power and presence. God in all is the Reality of all. God is the only one in your neighbor. God is the only one you trust.

There are times in the on-going of the spiritual student when he is brought face to face with hard problems and strange situations. Then it may be that evil seems more real to you than usual, that here is a place where the Word does not seem to act with its customary effect, and doubts begin to creep in, and you feel that you are being forsaken. Then is the time when you show your steadfastness, then you prove yourself to yourself, then, just at such times, you show your faith in Good as the only real presence and divine Mind as the all-sufficient power. Such times in the Truth-seeker's experience have been described as a clashing of Truth and error, the error trying to hold its ground while the Truth steadily and firmly establishes itself. It is the warring of the flesh against the Spirit, and the Spirit overcoming. The Truth does not fight, neither does the Spirit, but it is error apparently struggling as though it feels that its time is short, and the student must keep still and see the bloodless, silent, sure victory of the Good, of Health, of Life, of Truth.

It has always been in the history of the world that whenever a great truth has been given to it, the world fights it; but those who do not let themselves be influenced by fear or doubt, but have the courage of their

convictions and stand by their principles, no matter who wars against them, finally find themselves upon the victorious side.

Even in what are called material truths there is seldom any great discovery given to the world that it will accept at once. How Galileo was fought! How Columbus was laughed at and talked to to discourage him! And how he held out! The last days of his voyage, just before the discovery, when the sailors were very desperate and threatening mutiny if Columbus would not turn back, are a good example of those days that sometimes seem to come to the student of Truth when he is urged by circumstances, by doubts, by his senses, by personality, to give up his stand and throw aside his principles; then is he to have faith in his God, even as Columbus had in himself and his expedition, and God who promises all things to them that trust Him will never fail him.

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If one says he has no faith, he is mistaken. All have faith, for *Faith is God*.

The only question is, what have you been having faith in? Has it been in disease, that All have faith. it is strong and persistent, and will require years to heal, or else is incurable?

When seeking satisfaction, what have you put your faith in? Whisky? When looking for power, what have you believed in? Money? Our faith has been scattered and dissipated amongst a thousand false gods, and all that we have been putting into evils and into

material things must be gathered and concentrated in God.

There is no unbelief—
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

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There is no unbelief—
The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief,
And still by day and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.

Lizzie York Case.

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Your faith is your life. If one's faith is in a power that is limited then the life seems limited, and why place your faith in anything less than omnipotence?

All that the Truth teaches is to put your faith in the Supreme and not in any thing or any power less than God. You take the faith which you have placed in medicines, opiates, liniments, canes and crutches, eye-glasses, trusses, tonics, and so forth ("gods of wood and stone"), and give it to Spirit alone, believing God supports you, God invigorates you, God is your seeing power and health; and then you do not compromise in any way. To try to serve two masters, trusting the Spirit to heal you, and looking to the smallest particle of matter, even to a

Faith is your
life.

glass of water, for your healing is that mistake which is called in the Scripture "idolatry." And the result is only partial healing, or being healed only to get sick again.

Now we wish absolute healing; we desire only that healing which is of God, the Highest, that healing that is everlasting. Looking to powers that are unreliable and changeable brings results that are unreliable and changeable. That is the reason why the practice of medicine can never be a science. It is largely theoretical and experimental—"empiricism" they call it.

There is but One Physician that never fails when we trust Him completely. We place all our trust in the unlimited Healer, and the result to us is unlimited Health.

If any look to a limited power for healing, such as materia medica, substance less than the divine Substance, material which is not God; or mesmerism, a will-power less than the divine Will, and even contrary to it; or magnetism, an emanation said to be from the human body, but limited, often evil—in other words, an emanation less than the divine Essence; or to mediumship, a control by what are called spirits, said to be inferior to the Most High, the One Spirit, these will be but slightly healed. "They have healed also the hurt of the daughter of my people slightly" (Jer. 6:14), because they look to other gods than the One God.

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers,

and died in the one and fortieth year of his reign.”—
2 Chron. 16:12, 13.

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“He sent his word and healed them.”—Ps. 107:20. The Word of God is the one healing power, the universal panacea, the elixir of life, the fountain of youth, that men have been searching for all these years. And that the Word of God may heal every time we must trust in it, and it alone. The Word, the healing power. It will not do to trust in the Word of God one moment and in aconite the next, to look to the Will of God one day and to the personal will another. Let that will which says it can be weakened and grow exhausted be utterly nothing, and let the Will of God be the only acknowledged power.

Look not to personality for healing, whether in the flesh or out of the flesh. Look to no magnetism, mesmerism, or mediumship for your healing, but “Look unto me, and be ye saved [healed], all the ends of the earth: for I am God, and there is none else.”—Is. 45:22.

“But,” you may say, “are not these things the means by which health comes? Does not God use means?” Yes, God uses means, but His means are spiritual like Himself—divine Mind and its ideas. And though it seems as if it is the material medicine that heals, yet it is the spiritual idea of which the drug is a symbol that really does the healing. Every material thing is the shadow or reflection of some divine thought, and we who know can take the thought direct without the in-

terference of symbol, and we must do so in order to receive the full blessing of perfect health.

Symbolic or material means are only for the minds that do not take the whole Truth and are not seeking the Highest. There is no virtue in material things themselves, but the power is in the mentalities that have concentrated their thought upon them, thus endowing them with a reflected potency.

The question rises, why did Jesus once use the clay and spittle (John 9:6), and Elisha tell the leper to bathe in Jordan (2 Kings 5:10)? If one understands the symbolism of material things, then he uses them without falsely ascribing power to them. Thus Jesus used the clay and spittle symbolically, knowing that the mixture had no power in itself. It was his mind that did the work, even while resorting to symbolism to assist the feeble faith of the man born blind. So also when Naaman was told to bathe in Jordan, Elisha knew that Jordan water of itself could heal no one, but the meek and obedient act of Naaman would effect his healing when backed by the mighty faith of the man of God.

Until our minds become thoroughly imbued with the understanding that Mind is the only causative power, and that there is no causation in matter, let us not use symbols, but put all our trust in the Word of Truth. We have faith in God's Word because we understand its nature and unlimited power. This is the secret of true faith—to know in whom we believe.

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"And the prayer of faith shall save the sick."—Jas. 5:15. True prayer is believing that all things are now

yours; all good is now come to pass—not looking into the future for the answer to your prayer, not saying, “To-morrow (or next week) I shall be well,” but holding fast to the True prayer. thought: “Now I am well; now I am free; now all is accomplished.” For this is the truth concerning real Being. God is your health. *Now* you live, move, and have your being in the health that is God. Realize this. You breathe health. Health attends your every step. Health is omnipresent. This is the believing which is the *substance* of your prayer. “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”—Matt. 21:19.

Do not think it may not be the will of God to give you that good thing you desire. Honor God. Trust the divine Love. If an earthly father who had the power would give you that gift you wish, will not your Heavenly Father give it to you (Matt. 7:11)?

If you ask God for life and healing, will He send death and disease? Do you think it is His will that evil should be your portion? What a misunderstanding of God that would be! Jesus did the will of his Father, and we see how that will worked, in healing and giving more life and blessing every way.

The will of God done in Heaven produces happiness only, therefore when it is done on the earth, as it is in Heaven, it will never bring forth misery, sickness, or any other evil.

Trust the will of God that it works you good and good only. Then you will not be paralyzed in your

prayers—you will not stop in your praying—you will pray and not faint, just as Jesus gave directions (Luke 18:1).

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Persistency in prayer is prevailing with God. Speak the word of God—the word of believing that ye have received—in season and out of season. Let no doubt rebuff you. Let no word of Scripture, of the Angel of the Lord, yea, the very Christ himself, discourage you or cause you to move away from your faith that God is with you and Good is for you. Remember how Jacob would not let the Angel of the Lord go from him until he blessed him (Gen. 32:26). Remember how the Syro-Phœnician woman would not take “No” to her prayers, though it would seem as though Jesus himself wrestled with her (Mark 7:26; Matt. 15:21-28).

God loves you to trust in His goodness. “Prove me now,” He says continually. “Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.”—Mal. 3:10.

We trust God not only as our physician, but as our banker, our defender, as our husband, our father, our all in all; therefore we do not acknowledge anything or anyone as our support but God. Wherever we have said “healing” and “health,” we know it to mean the same as saving and salvation, or redemption—these are all one in God.

This is the prayer of faith that heals the sick: to know God, to trust the goodness of God, to believe in

the mercy, the indulgence of God, who gives good always and forever, and never withholds any good that his child asks. And then we must be constant in this knowledge and not let our senses argue us off our base, or circumstances move us to doubt the presence of God, but to believe despite everything to the contrary. According to your faith it shall be done unto you. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

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Practice concentrating all your faith in God, Good, Health, Life, Prosperity.

When doubts, or fears, or discouragement creep into the mind, remember it is a trial of faith. Stand firm. Declare the power of God. Assert your divine nature, that there is no fear in you. There is no cause for doubt and discouragement, ever, in God's world. Your mind is fixed and centered upon the Almighty Good whose changeless will is to establish the Kingdom of Heaven in man's heart and upon the earth. It is the will of your God that you shall manifest health, long life, prosperity, and perfect happiness through living a sinless, loving, unselfish life.

Practice.

Trust God to the uttermost, as you would an earthly lover who would move Heaven and earth to bless you and set you free from pain and misery.

Practice the constant silent prayer of thanksgiving and acknowledgment that all the good your heart is desiring is now come to pass.

THE LORD'S PRAYER.

*Affirmed as one prays who believes that already he
has received.*

Our Father who art in heaven,
Hallowed is Thy name;
Thy kingdom is come,
Thy will is done in earth, as it is in
heaven.
Thou dost give us this day, our daily bread;
Thou dost forgive us our debts as we
forgive our debtors;
Thou dost lead us, not into temptation, but
dost deliver us from evil.
For Thine is the kingdom and the
power and the glory forever.

IT IS SO.

LESSON V.

KNOWLEDGE AND GOOD JUDGMENT.



FAITH and understanding go hand in hand when the works of the Christ are made manifest. Whenever either appears alone there comes a limitation in healing, for each is essential to the full manifestation of the other.

The belief in faith alone, commonly called "blind faith," in which the disciple does not seek knowledge, degenerates into superstition and eventually becomes barren. Increase of faith comes through increase of knowledge ("I know whom I have believed"—2 Tim. 1:12), and the student who seeks to add to his consciousness of healing power must apply himself to a fervent and systematic study of divine Mind and its idea.

Faith and understanding.

Misunderstanding of the character and office of God and His child, Man, is the cause of impotency in accomplishing divine works. Many a faith-healer has lost a case because of this lack of knowledge of God's wish concerning the one for whom he is praying. Perhaps he has prayed earnestly, and is near the state of consciousness whereby the false claim of disease can

be met and vanquished when a tempting doubt begins to insinuate itself into his mind:

"Perhaps it is not the will of God that this one shall be healed; perhaps his time has come to die."

Then the ardor of the petitioner begins to cool. He is shaken. He fears to proceed lest he be doing that which is contrary to the divine will. He weakens, he ceases to pray, and the patient goes "the way of all flesh."

"The prayer of faith shall save the sick, and the Lord shall raise him up."—Jas. 5:15. But the faith that always succeeds must be founded upon the knowledge that it is not the will of God that any man shall die. The world has hypnotized itself too long upon this subject, and must now be awakened to the truth that God does not send death any more than He sends sin. "The wages of sin is death; but the gift of God is eternal life."—Rom. 6:23. "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."—Eze. 18:32.

"God is not the author of confusion, but of peace."—I Cor. 14:33. God is not the author of discord, such as disease and death. Ignorance is the cause of all evil manifestations, and the grossest ignorance of all is to ascribe their origin to God. Let us be healed of this ignorance.

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Solomon says, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."—Prov. 4:7.

"This is life eternal, that they might *know* thee the

only true God, and Jesus Christ, whom thou hast sent" (John 17:3), breathed that Master of knowledge who had the key to all power—the only true

God and perfect Man, His child. All Wisdom.

true knowledge takes its rise in this *primum mobile* of understanding, the Unity of God and the Divinity of Man.

God and Man are to be studied and thoroughly known, and thus shall the problems of life be solved, and eternal health and happiness be ours.

The mind must be fully imbued with the foundation principles of this teaching in order to receive and assimilate the lessons that are their logical sequence.

The basic propositions, briefly reviewed, can be stated as follows:

1 Since God, the Good, is all, evil has no real place or power.

2 Since Man, God's child, is divine, the carnal self has no real place or power.

3 Since God's World is spiritual substance, materiality has no real place or power.

Those semblances of consciousness called "carnal sense" and the "human intellect" naturally rebel against one or more of these statements, for spiritual things are spiritually discerned. But there is an inner teacher called the Intuition that will calmly and steadily hold to their truth until at last fretting, resisting mortal will yields, and the God-wisdom (the divine *sophia* of Paul, Solomon, and the other wise ones) has its way. Paul expresses this very clearly in 1 Corinthians, second chapter, and also James, in James,

third chapter, thirteenth to eighteenth verses, which passages the student will please read and ponder.

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True understanding comes from within. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32:8. Only God can teach us Truth. And since Man is the image of Omniscience, within him is all knowledge, and the Spirit of Truth is his true instructor. The most that an external teacher can do is to point to this inner teacher and train the student to become receptive to instruction from his own Soul.

The best educators of the day tell us that all one will ever know is already in him—was in him even as a child, as the oak is in the acorn. Books, travel, and other externals are but suggestions which serve to uncover and draw out the knowledge that is within.

By seeking the highest wisdom of all, that of divine Mind, all other knowledge will be added. Being filled with spiritual knowledge does not exclude an understanding of the things of the world, just as knowing about the sun does not prevent our knowing about its reflection in the sea.

Through prayer men and women have come, even suddenly, to the ability to read, to compute numbers, to understand foreign tongues. By faithfully believing in the inner Teacher students have had the arts of worldly wisdom given them, becoming correct in speech, astute in reasoning, excelling in music and painting, through seeking the Highest. "And the Jews marvelled, saying, How knoweth this man letters,

having never learned?"—John 7:15. "And all that heard him [Jesus] were astonished at his understanding and answers."—Luke 2:47. "Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: . . . he giveth wisdom unto the wise, and knowledge to them that know understanding."—Dan. 2:20, 21.

Divine knowledge is self-increasing. He who claims knowledge for himself will have knowledge added, but he who reiterates, "I don't know," and "I can't understand," thus denying Wisdom, will be denied (Matt. 10:33).

"Take heed therefore *how* ye hear: for whosoever hath, to him shall be given."—Luke 8:18. Let us get more understanding by dwelling often upon what we do already know, and to every question that comes into mind respond silently, "I understand, I know the answer." Then it will come to pass that the faithful student will find his teachers coming to him, books will open to the places wherein the information lies, and he can learn from everybody and everything, finding

. . . tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

The Truth student who does not depend upon external teachers and books finds all life in collusion to advance him in the understanding of things real and unreal, educating him both within and without.

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The Scriptures become an open book to those who

listen to the Spirit of Truth. Inspiration is not limited to a few souls. All are inspired, for Scriptures, an open book. inspiration is the breath of God, by which man lives. Every good thought is an inspiration, no matter how commonplace and trite it may be.

True prophets and spiritual seers are the result of ardent search after spiritual light. To breathe in and forth thoughts of good continually manifests the mind of Christ and gives the power to interpret Scripture, causing it to bless, feed, and instruct in divine things, according to its holy intention.

The Bible is a rich storehouse of Truth, but it takes the Mind that inspired it to give its meaning. Therefore intellectual effort cannot remove the veil without the co-operation of the spiritual Mind.

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There is a Correspondence between things natural and things spiritual which is revealed to the wise one, and this not only opens the eyes to a right reading of Scripture, but also causes all nature to reveal herself as a great symbolism of the processes of thought and the laws of Mind.

In symbolism men and women represent dominant ideas in mind; divisions of the earth, Biblical correspondence. mountains, islands, seas, signify states of mind; trees, rocks, animals, stand for traits of character.

The Bible from Genesis to Revelation is an account of man's spiritual ongoing as a race and as an individual from the time he rises above the "dust of the ground" (Gen. 2:7), or from the common lot of hu-

manity, to the day in which he is given a name above every earthly name (Rev. 2:17; 22:4) and stands a proven Son of the Most High.

The divine science of correspondence has been greatly uncovered through the light of the seer, Swedenborg. It has always been the language of the prophets (Jer. 1:1-14; Eze. 37:16-21; Heb. 8:5; Gal. 4:22-31), and of poets and sages. "And without a parable spake he not unto them."—Matt. 13:34. "When he, the Spirit of truth, is come, he shall guide you into all truth . . . for he shall receive of mine and shew it unto you."—John 16:13, 14.

Spiritual transactions must be translated into the language of mortal-sense that they be understood, so as to be of practical benefit to mortals who desire to be redeemed from mortality.

The Truth has always been in the world, but the fear and intolerance of men have kept it hid; also the intoxication of earthly pursuits has blinded their eyes to its holy joys. But now the race is rapidly awakening from its dream that satisfaction can be found in worldly pleasures, and the age is ripe for the fullest presentation of God's Truth.

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The mind that accepts the whole Truth regardless of consequences and independent of the fears of man comes to judgment, that divine faculty by which he discriminates between good and evil, the spiritual and material, the divine and carnal. The process of separating the false from the true begins in his mentality and life, and he has the

Good judgment.

good sense or good judgment to hold fast to the eternally good and utterly refuse the evil.

The Day of Judgment is revealed to be a continuous day, now ruling our lives and casting out error. "Now is the judgment of this world: now shall the prince of this world be cast out."—John 12:31. "Because the prince of this world is judged."—John 16:11. It is the presence of God's good judgment in the heart of the devotee. The wheat is separated from the tares, the truth from the error, the sheep from the goats, the spiritual traits from the carnal, the positive from the negative, each being put in its true place.

The day of judgment is a welcome day, for by good judgment comes knowledge of this mixed world of appearances in which good and evil seem so commingled, the divine and the human so interwoven, truth and error so confused as to justly merit the appellation, an "adulterous [or adulterated] generation" (Mark 8:38). All uncertainty vanishes before this divine ability to distinguish the real from the unreal, the genuine from the counterfeit.

It is promised that the Christ will work with us until this power of judgment is established in the heart of each, for when that is accomplished, then righteousness shall reign without end. "He shall not fail nor be discouraged, till he have set judgment in the earth." "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Is. 42:4; 26:9; 32:17.

Socrates says, "If you would teach the people to act rightly, teach them to form correct judgments." In this world of opposites we must know that the good is the positive and the evil is the negative; the first is the real, the second is the opposite to real.

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To the question, "What is the origin of evil?" there is but one direct answer: *It has no origin.* It is nothing, and it came from nothing. It has no substance, it is without principle, it is pure negation.

If we give evil origin and reality, then we must say that God created it, for He made all things that are made. In a sense we can say that The origin of evil. that which is the origin of good is the

cause of its opposite, just as the carpenter who builds a house is the cause of the shadow which the house casts. In that sense the prophet, who seeing evil as much a reality as good was not in the full Truth, declares, "I form the light and create darkness: I make peace and create evil: I the Lord do all these things" (Is. 45:7), but the highest revelation says, "This then is the message which we have heard of him, and declare unto you, that *God is light, and in him is no darkness at all.*"—1 John 1:5.

Evil is darkness, without being or law except to the mind not fully instructed in Truth. This mind, still in the valley of shadows, reasons from a basis of relative truths in which there is satisfaction for a time, but soon new questions as baffling as the old arise, and no complete satisfaction comes until the wise one takes the

absolute stand: Evil is pure nothingness; absolutely without place, law, or origin.

In the childhood of our spiritual advancement the mind is content with such explanations as: "A lie is but a truth perverted; evil is but undeveloped good." But the maturer student soon demands, "How can the Good that is God have ever been imperfect or undeveloped? Good has always been good, it never was evil. Either make the tree good and its fruit good, or make it evil and its fruit evil (Matt. 12:33). Who is this that lies? or perverts good? Who is this that makes mistakes, and is in ignorance?"

Absolute Truth compels its adherent to acknowledge that since God, the one Mind, is the only real thinker such error-thinking is but supposition and truly unthought. As a prophet of the new age has voiced it:

The dreamer and dream are one, for neither is true or real.
Mrs. M. B. G. Eddy.

God is not the unknowable, but that which is the opposite of God, the realm of evil, sin, sickness, sorrow, and death is the unknowable. It has been decreed

The unknow- from eternity that evil shall not be
able. known, and to attempt to know it is the
first delusion of mortal minds. The belief of Adam and Eve that they could disobey and thwart, or prevent, the fulfillment of God's will represents the first step of self-deception, followed by others until the delinquent reaches the climax of delusions, death.

The tree of the knowledge of good and evil is like the mirage of the desert, fair to look upon and harmless as

long as one knows its nature to be illusion, a play, a game, nothing in itself. But when one does not listen to the inner Guide, but begins to make something out of nothing, he thinks he can eat of this tree. He never does eat of it. God's law is never broken—he who thinks he can break it thinks he can suffer, grow sick, and die, which he does again and again, until after bitter experience he turns to the Truth and begins his journey out of the land of dreams.

The best that can be known of evil is that it is not to be known, and that to try to know it is fruitless and useless.

As soon as a shadow is understood in its relation to the thing casting it the mind quickly dismisses all thought about it. It excites no wonder, it brings no fear. The way to make it disappear or change form and place is understood, and the mind applies its study and mastery in the right direction.

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Materiality is the shadow of spirituality. Physical manifestation at its best is but the reflection of the real substantial creation of God. This reflection is good or ill according to the state of the reflector, the human mind, which, if clear and still like a calm, limpid lake, can give forth an image worthy of the divine Reality.

Shadows and
reflections.

"The world is what we make it," and "We take out of the world what we put into it," are sayings of wisdom.

Clearness and the power to be still become the properties of the human mind as it conforms itself to the

divine Mind, and confesses it to be the only real Mind. Then comes the true negativeness in which is reflected the true Self as it is in God.

Nature is the mirror of God; the receptivity of manifestation; the deep over which the Spirit of God ever moves, bringing forth His image; the "emptiness" or vacuum; the nothing being perpetually filled with the All.

The true Kingdom, which is the fullness of manifestation, is here in all its completeness. Whoever seeks its joys and treasures, and strives to understand its laws and purposes, will also come into the knowledge and possessions of this world which shadows it. "Seek ye the kingdom of God; and all these things shall be added unto you."—Luke 12:31.

To follow after the riches and wisdom of a world of change and decay is the act of one who tries to possess and control a shadow without any knowledge of or hold upon the object back of it. Read 1 Kings, third chapter, ninth to fourteenth verses.

Right judgment teaches to divide the true Self from the carnal. The wisdom of God guides us to seek first the real Man in every person, to hold that one ever

in mind, to love that one and believe in
 Personality. him. Then we know how to regard the performances of the fleshly self, the *persona*. We are not surprised, or pained, or disappointed by it. We neither criticize unjustly nor condemn. We see no personality as wholly bad, or believe in total depravity.

Our judgment is just, and the false is uncovered

but for the purpose of causing it to disappear under the healing influences of the Sun of Truth.

The Eastern sage traces all false appearance to what he calls "nescience," not-knowing or ignorance.

True knowledge combines in it every divine manifestation, such as love, faith, goodness, power, and therefore contains the secret of all healing and redeeming. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—Jas. 3:17.

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Meditate upon Scriptural passages while holding that you have the Mind of God and that He makes you understand what He has inspired.

Watch that your lips and your thoughts do not assert, "I don't know," and "I can't understand." It is true that the carnal mind does not know the things of God and "not that we are sufficient of ourselves to think anything" (2 Cor.

Practice.

3:5) if we are speaking from the earthly standpoint. But we are not. Our purpose is to train our believing into our divine Self and keep our "I" lifted up above the earth.

Learn to look upon all things material, personal, or evil as but signs and symbols back of which lie the Real, to be found and expressed, or drawn out, by the God-Man in us.

Some mentalities seem to leap quickly out of their former errors into the Truth. It is because of the difference in beliefs that the unfolding appears so differ-

ent. Some let go of their errors immediately, and some cling to old thoughts even though earnestly desiring to drop them, fear, conventionality, or one of the causes mentioned by Jesus (Matt. 13:21; Luke 8:14) seeming to prevent their progress.

Be true and possess your souls in patience. Realization will come. Only be faithful. What you consciously hold to-day sinks deep into the sub-conscious realm where lie these false memories and habits of thinking, and persistent right believing will at last displace the old mind and substitute for the untrue the true.

The renewing of our minds may be compared to the change which comes to one who has been journeying for months upon the sea, until his senses are charged with the motion of the ship. When he steps upon terra firma it may be for days that the land will seem to rock and roll, but he continually remembers the truth concerning his environment and himself, until at last his consciousness is normal, and he is at rest.

LESSON VI.

UNITY AND CONCENTRATION.



THE pursuit of Truth uncovers the spiritual discernment by which men clearly see that all real good is one, and this intuitive perception of the unity of the true is confirmed by the logical processes of reason. These two witnesses, Intellect and Intuition, establish the Truth in our hearts, and wherever inspiration is corroborated by reason there is the Rock against which no doubts or fears of mortal sense can prevail.

All Good is one and the same. In the highest, love, wisdom, health, purity, and every manifestation of Good are one in essence and in being. It is only to mortal sense and its misconceptions of life that love and wisdom ever seem separate, that justice and mercy stand apart, that innocence and knowledge are disunited, that health and goodness are not companions.

Unity of True
and Good.

Perfect Good includes all good. The true Life is a whole life with nothing in it of death or disease. Divine Health is wholeness, or holiness, in Spirit, soul and body.

Absolute Truth is one—there cannot be two truths

contradicting each other, else one of them would not be the whole truth.

All good can be gathered under one name, God, who is all that is good and the good of all. The one God of us all is the one good of us all, to which men have given an infinite variety of names, such as Intelligence, Prosperity, Right, Freedom, besides deific names, such as Brahm, Jupiter, and Jehovah. "That which exists is one: sages call it variously."—Rigveda. "There shall be one Lord, and his name one."—Zech. 14:9.

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The spiritual Mind is ever uniting. It seeks God in everybody and everything, and makes that the point of oneness with all. It operates by love. "I drew them
Spiritual Mind with bands of love."—Hos. 11:4.
ever uniting. Whenever there is dislike or inhar-
 mony, its source can be found in the carnal mind. According to Max Müller this is the way we can know which mind is operating in us:

The carnal mind and the spiritual mind are seen to act in this way: the carnal always detects differences while the spiritual notes similarities.

The tendency of the human intellect is to differentiate, and this tendency can be checked by not enlarging upon the differences between those manifestations of God which in esse are one, such as Spirit, Soul, and Mind. If we see the identity of these in the Highest we can clearly analyze the appearance of difference to the human mind, and disclose that it is but a matter of the point of view from which these things are seen, or perhaps a difference in the use of terms.

The broad, deep mind can see the unity of all religions and expressions of Truth. It is waste of time and distracting to thought to seek and tell the differences between the beliefs of mankind. Let us be content to find the good and the true in every teacher and his teaching. Then if it ever devolves upon us to point out a stumbling stone we can, like Jesus, do it impersonally and with authority.

Universal tolerance finds Truth omnipresent, and has no respect of persons, creeds, or institutions, yet gives true deference to the real of each.

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The purpose of religion is to unite God and Man, and that is the true religion which breaks down the barriers between man and his fellow-beings, and brings to him the consciousness of the eternal union between the Heavenly Father and His Child.

The origin of the word "religion" is two

Purpose of
religion.

Latin words meaning "to bind together again." The power of reconciliation which is in the true religion is without limit, joining together those which have seemed hopelessly apart, even at enmity, such as the higher and lower natures. It is the Christ-truth that breaks down "the middle wall of partition" between the human nature and the divine by causing the mortal to become obedient to the true Self. Then, overshadowed by the real Man, the earthly is "adopted" into the same inheritance of health and age-lasting life.

It is Truth that forms the universal brotherhood by showing we are all one Body and one Spirit (Eph. 4:4) in God, and that what is done to the least in that

Body is done to the whole. The great atonement (at-one-ment) is brought about by the sacrifice of the old nature, the selfish one, and the glorifying of the true Self, who ever seeks the good of the whole.

The true Self of man is God, for since God is All in All and there is none else, man has no being but God. The Mind of God and its Idea are one. For, since God is the only mind, there can be no thought or idea in it but what is God, and He, Himself, all there is to think upon.

As mortals, men can only reflect God. Reflectors of a light are not the light itself. A reflection has no substance and is not the thing it reflects, so that mortal man cannot say, "I am God."

Divine Man is identical with God. "I and my Father are one," says Christ, the divine Man (John 10:30), but "I go unto the Father: for my Father is greater than I," says Jesus, the perfect human concept and the reflection of the Christ (John 14:28).

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Jesus Christ combined in himself all the steps, the teachings, and the means by which humanity can perfectly reflect God, and by which the real Man may be proven identical with its divine source. The Christ is the Lord, the God of the whole earth and Spirit of us

all; Jesus was the man in whom was
 Jesus Christ. out-pictured the true relation between

the human ego and the divine. In him was portrayed the crucifixion (the crossing-out or cancellation) of the old man followed by the vindication and resurrection of the regenerate or new Man, which is finally trans-

mented and absorbed into its original Self, God and very God.

Through an impersonal, selfless life Jesus became identified with humanity as a whole, and his history is prophecy and promise of its achievements, both in the individuals and in the race. Whoever unites himself in heart and mind with Jesus Christ will find out the shortest, most direct road to unity with his own true Being, the Self who is his God and God of us all.

Jesus Christ cannot be exalted too high in the minds of men, even to God of all being. For while men elevate this Man they are lifting up all humanity, for eventually all who see the Godhood of Jesus will see God in themselves.

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Concentration is the divine art of centering the mind upon what we please as long as we please. This power is only attained by making God, spiritual realities, the continual object of our thoughts. The appearance of concentration which *Concentration.* seems to be developed when one has a standard less than the Most High is only the acquirement of a fixed habit of thinking which is the reverse of true concentration, for it lacks the pliability and elasticity which is essential to the well-rounded thinking, and which only comes through focusing upon the Universal.

Men concentrate upon money so that their faculties are very acute and alert respecting money-making. But take their business away from them, as is generally done some time in their lives either through circumstances, or because of age, or someone's loving

though mistaken zeal to bless them with leisure and with other pursuits, and dissolution begins both mentally and physically, for they cannot center upon anything else. Thus it is with the professor, the artist, the actor, the society woman, the busy housewife, or anyone of ardent temperament who intensely concentrates all his energies and desires upon anything less than the absolute Truth. So also with the religionist who mixes error with his Truth; nevertheless if he be sincere, fearless, and meek he will be led to the Great Truth, God, which to meditate upon and love with your whole being clarifies the mind, purifies the passions, and gives that power of self-management that knows no limit in usefulness, peace, and happiness.

Truth has its science and its art, and concentration is that art. There is no religion extant but has its methods of concentration. The Hindu calls it *yoga*; the Christian, "prayer." Christ gives it as a command: "Watch ye therefore, and pray always."—Luke 21:36.

Practical Christianity requires complete devotion, entire consecration of all you are and all you have to the cause and manifestation of Truth. Concentration is the method by which this is accomplished.

Everything that appears to be external to you should suggest to you Spirit, God, Good, Heaven, Truth. Learn to translate all your employments, your instruments, the people you meet, the things you see, into the spiritual ideas for which they stand.

Human beings are each symbols of Truth—one a personification of Joy, another of Strength, another of Peace, another of Prosperity, according to the relation-

ships they are bearing to you at the time you meet them. Your employments represent the operations that your Spirit is engaged in at the time you are working. If you are sweeping a room, meditate upon the Truth that sweeps error from your mental house. If you are sewing a garment, think of the manifestation of right and good which your Spirit desires shall clothe the Soul for whom you are working. If you are building a house, image the true temple, and with every nail drive home a truth that will show forth the Kingdom of Heaven. If you are teaching children, see them as precious expressions of Mind, your own thoughts being trained as fit habitants of the divine realm. If you deal with people in buying and selling, meet them as representatives of the Christ, and so develop patience, sweetness, genuine deference, and integrity. Knead love into the bread you bake, wrap strength and courage in the parcel you tie for the woman with the weary face, hand trust and candor with the coin which you pay the man with the suspicious eyes.

Preach the gospel with your every gesture and glance through right practice of concentration.

The human mind in which every thought is purified and directed with clearness upon the one theme, God, becomes like a clear, calm lake, which reflects perfectly whatever is upon its surface. Then any thought that is held before it can be imaged with exactness and truth, as one sees oneself in a flawless mirror.

Perfect concentration is having the "single eye" spoken of by Jesus—"If thine eye be single thy whole

body shall be full of light" (Matt. 6:22), and the "one-pointed" mind described by Krishna (Bhagavad Gita 6:12).

The great-souled ones, united to godlike nature, knowing Me to be the exhaustless origin of all things, worship Me with mind that turns to nothing else. *Bhagavad Gita* 9:13.

There are many methods of practicing spiritual concentration; some are external and others internal, but all have for their nucleus the idea of God. Sages agree that the easiest and most direct practice is the internal, through governing the thoughts and desires with silent words of Spirit.

True concentration results in the restoration of the memory, for the mind then has the power to select what thoughts it desires and to hold them as long as it wills. By ability to focus the thoughts comes the power to focus the eyes, and the sight is renewed; through mastery over the faculty of attention the mechanism of the ears again obeys the will, and hearing is regained.

We become like that which we concentrate upon, and the more at-one we are with it the more we know it. All study is concentration, and true education gives us power to know a thing by our becoming it for the time being—the essence and very heart of it.

Sir Isaac Newton when asked by what means he had been able to develop his system of the universe said: "By making it incessantly the subject of my thoughts."

Enthusiasm is one of the essential concomitants to successful concentration, that is, that which manifests in works of Christ. No one can be too enthusiastic in

seeking divine knowledge and believing in the possibilities of the true One within him.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm. *Emerson.*

"If ye know these things, happy are ye if ye do them."—John 13:17.

That Christianity is but theoretical which puts off the fruits of Truth until a future life. Too long has the great doctrine of Jesus been betrayed by those who declare his inspired injunctions, such as "Be ye perfect," "Resist not evil," "Love your enemies," too transcendental and impracticable. He meant what he said, and he knew the fulfillment to be possible and inseparable from the complete Christ-life. He drew no limit at any command as to thought, speech, or works, but expected that all who believed in the Truth would do the same as he did.

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We have an example in the life of Jesus Christ of what are the fruits of a unity with God. He who enters a life of practical Christianity should expect to comply with all the directions Christ gives to his followers, among which Manifestation. are: "Preach the gospel, heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matt. 10:7, 8.

The goal that Truth places before us is the same attainment reached by Jesus Christ. And if we cannot yet do all the works he did, because of our ignorance or our unbelief, let us at least have the loyalty of the

devoted students of an earthly art or science, such as music or mathematics, who do not deny that man can accomplish the great things of their study, and who judge of their own proficiency and knowledge by their ability to put into practice the principles they have espoused.

Among the first works to be performed by a student of Christ are those of bodily healing. While there is an A B C of this divine art there is also an X Y Z, and Jesus shows us that some cases yield easily, while others require closer practice and greater realization, as in the case of the obsessed child (Matt. 17). In mathematics the power to count and to add belongs to its infant study, but even the most complicated problem includes these first practices. In the same way healing runs throughout the whole process of regeneration, and we shall never be finished with these primary steps until we have ceased altogether to function in the realm of mortal problems.

All divine manifestation is allied to healing, and he who masters the principles and practices of the healing of the body through the word of Truth will also have the key to soul-healing, called "salvation," and healing of circumstances, called "prosperity." The Hebrew and Greek words translated "salvation" and "health" in the Bible are often the same. Paul taught the three-fold healing, and prayed for his converts that "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thes. 5:23.

Permanent health comes through freeing the mind from its ignorance and sin. Unless one ceases from

sin he cannot be free from sickness, and if men do not know the Principle (God) of Healing, their cure will be temporal, or they will fall into some other disease. The dependence of the body upon the soul for its health is an old teaching. We find Plato telling the Greek physicians that the cause of their failure to heal was in their ignorance of the needs of the soul.

Neither ought you to attempt to cure the body without the soul; for the reason why the cure of many diseases is unknown to the physicians of Hellas is because they are ignorant of the whole, which ought to be studied also, for the part can never be well unless the whole is well.

For over three hundred years after the advent of Jesus his followers combined healing works with their preaching, and considered them to be the signs which should follow (Mark 16:17, 18) and confirm the truth of the doctrines (Mark 16:20). But when quarrels and schisms began to disrupt the church, then pride, worldly ambition, and covetousness seemed to hide the simple teachings of the meek and lowly One. Nevertheless the healing has never been quite abolished, and now that its principle is being grasped by reason as well as faith, it has come to abide forever, and will shine "more and more unto the perfect day."—Prov. 4:18.

Every lover of Truth who embodies in himself the unity of the principles and the works of Christ is one who is a center of healing for all the world, the light of the world, the salt of the earth. Universal healing radiates from him as rays from the sun, and many are healed by simply looking towards him for healing.

Virtue goes forth from him even when personally he is not conscious of it.

Success in healing is proportionate to the knowledge you have of Truth, the depth of your love, and the true-ness of your life. Cases are healed quickly or slowly according to the receptivity of the patient, the nature of your own beliefs, and your realization of the Truth you are giving.

The daily living in spiritual concentration is working for "that meat which endureth unto everlasting life" (John 6:27), and "laying up treasures in heaven" (Matt. 6:20). "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—Matt. 13:52.

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The realm in which lie the spiritual treasures of the Christ-living and healing is called by the Psalmist, The Secret Place of the Most High (Ps. 91). The modern

Practice. name that has been given to it is The Silence.

Jesus refers to it in the words "in secret," used in Matthew, sixth chapter, fourth, sixth, and eighteenth verses. It is there we are enjoined to commune with the Father, and what He hears in secret He will manifest openly.

The student should be able to dwell in the secret place ever, even when outwardly living a most ordinary life. Many saints attained this power. Brother Lawrence, who lived two centuries ago, had the key to this peace, and gave it very plainly to those who sought

him, as we read in the booklet, *The Practice of the Presence of God*.

In order to develop this power of meditation it is recommended to the student to make an appointment with your inner Self at a regular time each day and enter into the silence of your heart and mind, shutting the doors of the senses (Matt. 6:6), and to meditate upon some spiritual truth with which you especially desire to be at-one.

When once the joy of this peace-bringing practice is realized new methods of soul-communion will be revealed to you by the Spirit of Truth within which you evoke by this devotion, and which is itself the inexhaustible well of Truth.

For a beginner a half-hour daily meditation, such as is herewith suggested, will be sufficient:

1 Select a spiritual theme, such as Love, Peace, Purity, or some other name of Good. It need not be the same one every day.

2 Mentally repeat it seven times. To avoid counting divide the seven thus: three, and three, and one. The theme is a seed and you plant it in the mental soil of your human thinking by this process of repetition.

3 Then let your thoughts go. Let the thought-seed send out rootlets into your mind and grow. As long as your mind dwells upon spiritual things you are in right meditation, which leads to concentration. The stems, branches, leaves, flowers, and fruit may not resemble the seed, but they are all one, and united by the one life. So are all spiritual thoughts one with each other, because Divinity is one.

4 But if your vine begins to put out a branch that does not bear fruit to the Good, or to Spirituality, you must cut it off. That is, if the mind begins to wander to material things, or to evil, or to unspiritual events and people, or to sleep, these are branches you cut off instantly by repeating the word which is your theme seven times, as in 2, and again letting your mind go, as in 3.

Write in a blank book kept for the purpose some of the principal thoughts that come to you in the silence, or, if you keep this half-hour in company with other Truth-seekers express aloud the Truths (not visions or speculations) that you have received, as Jesus said (Matt. 10:27). For if you express what Truth you receive, you will receive more Truth to express. "For whomsoever hath, to him shall be given."—Luke 8:18.

PART II.

LESSON VII.

OUR HEREDITY, AND FREEDOM FROM SENSUALITY.



HEREIN is my Father glorified, that ye bear much fruit."—John 15:8. One of the fruits of the Tree of Life (Rev. 22:2) is Healing, and among the glories of practical Christianity are the thousands of sick and pain-stricken humanity that are being healed through its ministry every day.

These lessons are to make healers, and every one who receives these teachings thoroughly and practices faithfully the exercises given must ever hold himself in readiness to heal whoever applies to him in a true spirit and shows a willingness to do his part.

All can heal. Whoever can speak Truth can heal. Every true word spoken is a healing force sent out into the world, and specific healing is simply a gathering together of healing words, and sending them in the direction that one pleases (Luke 7:8, 9), charging them with an especial mission in bringing forth a definite result, just as steam is generated by the universal action of the sun upon

All can
heal.

water, but does not do an exact work for man until it is concentrated, held, and given direction by some mechanism which is the result of man's inventive genius or discovery.

Love makes the truest, most successful healers, and wherever we find "natural healers" we find lovers of humanity. Their power has its source in the same spring whence flows every good, and it is because of their great love-nature that certain students are such powers for healing from their very entrance into life. Its warm radiance has been called "magnetism," but when they turn from looking to their personal presence to do the healing and look to their word they find the quality that healed was mental, not physical.

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All healing from God.
 most advanced practitioner in medical arts. We shall learn that the material means and other methods in which there is no recognition of God were but an interference, and caused the health to seem temporal instead of eternal, as it should be.

If we look into the secret causes of the success of worldly doctors and nurses we shall find them to be either love or faith, and generally both. The physician who grows old in a practice that is an honor to him is, deep down in his heart, an earnest lover of his fellow-beings, one whose love has caused him to make many a sacrifice of his own comfort and pleasure, and often to give faithful service where he knew there was no

money to pay him. Happy is that physician if he discovers the true power that has been back of his work. Other successful physicians, though seeming to have little love, have great faith—faith in their method, their school, themselves. So it is with spiritual healers—love and faith are the two principal elements of success in their practice. But in order to continue in love and faith one must have understanding. Then love will not grow cold in the presence of ingratitude nor faith wax dim before appearances of failure.

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The next six lessons of this Primary Course deal with the special application of Truth to healing people of their beliefs in the reality of physical diseases and bodily weaknesses and limitations.

There may be said to be three general methods of healing by speaking the word of Truth: (1) the Argumentative; (2) the Intuitive; (3) by Spiritual Perception.

Three methods
of healing.

1 The Argumentative Method is a kind of silent teaching by which false impressions and errors are erased from the mind (carnal) and correct ideas and true conclusions, which are already in the true Mind of the patient, are brought forward, uncovered, and made to manifest in place of the false beliefs formerly held, just as when one is reasoned with to bring him out of believing in a lie, or fearing an apparition, or resting under a mesmeric spell.

2 The Intuitive Method is used by those who realize the inner guide, their impressional nature, and listen to the Truth within themselves. By the intuition the

healer knows just what expressions of Truth will reach the case. He may use argument, but will not be confined to any set formula. He will know when he should talk upon the Truth aloud to the patient and when to keep still. He exercises spiritual tact, and yet uncovers error fearlessly. He feels with true sympathy the needs of the patient and gives the meat or the milk of the Word according to the receptivity of his hearer and his degree of unfoldment.

Whoever is faithful to his intuitions in his treatments is that servant described by Jesus, "faithful and wise . . . whom his Lord hath made ruler over his household, to give them meat in due season." To him is promised, if he only continues faithful, that he shall rule "over all his goods."—Matt. 24:45-47.

3 In the method of Spiritual Perception no argument is used and often no word is spoken, either silently or audibly. The healer simply *knows* and his knowing becomes manifest. There is a flash of realization or a deep, still consciousness, indescribable with words, that this one is now perfectly well and whole, and this very cognition is like a great light that instantly destroys the error, called the disease, and immediately the healing is done. This was the principal method used by Jesus Christ, although at times he argued (Matt. 15:23-28), and needed to speak the word more than once in certain cases (Mark 8:23-25). He used many methods, according to the exigency, but the same Spirit was in all his healing.

Students begin with the argumentative method, and as they become one with the truths of the teaching,

they learn to follow their own impressions as to what they should say and do for individual cases. And many a new practitioner in mental healing has a holy baptism of realization (the third method) with his very first patients, so that he heals instantly one after another. It is not experience that produces the ablest mental healers but faithfulness to Principle in the daily life and realization of the truths he speaks for another.

Truth is so powerful that many times just mechanically expressing it is sufficient, but each healer must endeavor to feel what he says. One statement felt with deep, warm conviction is worth more than a dozen statements that are not realized.

As a definite aid to beginners a regular course of treatment will be described in the following six lessons, each lesson dealing with a set of errors to be overcome when a patient goes gradually, day by day, from his negative state, called disease, to his positive state, perfect health. The course is a Creative Week of manifestation, six days of work, or unfoldment, and a seventh day of rest, or full realization.

As Naaman, the leper, was dipped seven times in the river Jordan and came healed; as the children of Israel compassed Jericho seven days before its walls fell; as the child whom Elisha brought back to life is said to have sneezed seven times in coming to consciousness, so it has seemed an orderly procedure to give most cases a course of seven treatments to wash away the errors of mortality, to raze to the ground delusion's structures, and cast out the false claims of personal sense.

Time has nothing to do with the healing, some taking their steps quickly and being healed in a few days, others not letting go their false thinking for weeks, though steadily gaining in the meanwhile. Let us never say, "It takes time to accomplish the healing." It is not time but realization, both on the part of the healer and the patient.

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The first realization that one who would "pass from death unto life" (John 5:24), from
Our heredity. disease to wholeness, must have is the truth about our real parentage, our inheritance and our generation.

God is the one Creator, the source of all true Being, and Man, His child, is made in His image and likeness. Therefore we are Spirit, since God is Spirit, and our Father and Mother is God. Our one Parent is the Holy One, who is perfect life and health—pure, loving, and all-wise.

Accepting this as the truth of our origin and parentage, then we must conclude that from our divine Parent we can inherit only health and goodness, and the claim that we have an earthly parentage and are inheriting diseases and sinful habits is but a passing dream and without true foundation. Henceforth we repudiate and deny all these appearances of an evil physical and mental heritage.

We are not flesh, nor are we the children of mortal man, subject to the false beliefs of an earthly ancestry. We deny the reality of the flesh and its laws, and take our stand that the spiritual Self only is the child of

God. "They which are the children of the flesh, these are not the children of God."—Rom. 9:8.

The real law of inheritance is "Good comes from Good." The child of God, the Good, inherits perfect and unchangeable health, strength, purity, and holiness.

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All so-called laws of evil are the shadow of divine laws. When evil is acknowledged as a power and presence it seems to echo the spiritual law of inheritance, "Good comes from Good," with the delusion, "Evil comes from evil." Counterfeit laws
of evil.

This false law is annulled through the knowledge of the truth that evil has no life or intelligence, no creator, and no place in Being. Disease cannot propagate itself. Sin has no real strength or power to increase. Weakness is a negative, and has no power to pass from one to another. Foolishness and mistakes have no law of reproduction or power of perpetuation. It is men's belief in these things as real and as having laws of their own that has caused them to have their seeming dominion. The whole baseless fabric can dissolve, and be made void by any child of God speaking the truth about it.

"All flesh is grass and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the *spirit of the Lord bloweth upon it.*" "All nations before him are as nothing; and they are counted to him less than nothing, and vanity."—Is. 40:6, 7, 17. "The spirit is that which makes alive; the flesh profits nothing."—John 6:63 (Wilson's Emphatic Diaglot).

"Call no man your father upon the earth: for one is your Father, which is in heaven."—Matt. 23:9. By these words Jesus instructs us to make the same claim of heavenly parentage that he does.

The fear of heredity is sometimes the only error that needs to be removed from a patient's mind in order to heal him. Then, with this one treatment, he is set free.

Many are they who can testify to their release from the bondage of some disease or sin which was said to be their lot because of earthly parentage through denying the reality of a fleshly father and mother.

Why should good, Christian people—patient, loving characters—suffer from inherited affliction? Why do they not accept the promise? Why do they live under the law of Moses, as we read it in Exodus, twentieth chapter, fifth verse? Do they hate God, or Good? No. Then why should they apply that text "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them *that hate me*" to themselves when they believe they love Good, and are trying to serve Good all they can?

Even under the old dispensation the curse is removed, as it is written: "The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye *shall not have occasion any more to use this proverb in Israel.*"—Eze. 18:1-3.

The curse of the inheritance of evil is removed for-

evermore by the Christ within, who says, "I am the Son of God," and "All things whatsoever thou hast given me are of thee."—John 17:7.

Your health is perfect and sure. Your life is the life of God, immortal. You inherit only strength and purity. Your body is spiritual, therefore not corrupt, or weak, or paralyzed. God gives you nothing but what is in His own Being.

Universal statements, denials, and affirmations must be particularized in some cases in order to be realized. This is especially true in self-treatment. Therefore the healer must be patient and faithful to the word of Truth, and not be discouraged if the walls of Jericho do not fall at the first blasts. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:9.

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While denying the earthliness of our parentage, the Christ-born student will not fail to "honor his father and mother," but will love and respect the Spirit in them as he does the Spirit in all.

They are the representatives of a great office in God. So also are all other earthly claims of relationship. God in everyone is our relative. We are all one holy family, of whom God is the Life and true Being.

The Holy
Family.

The family circle is for the purpose of forming a nucleus where love can center and pour forth into avenues lawful and useful. When the family fulfills its part, it is like the little fence built about a growing tree of love to keep it from being trampled on while un-

folding. But our love should not be confined to those called ours; we are not to love them less, but we increase our love towards all the rest of our Family, thereby fulfilling the demands of our Christ-nature which has no respect of persons, but sees the Divine in all, the ideal which every true lover sees in his beloved.

Universal Brotherhood is based upon the principle of One Life in all the nations, "one body and one Spirit, . . . one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:4, 6. With God there is no bias as to race or nation. The Truth destroys all the barriers, such as pride, hatred, and exclusiveness between you and all races and nations, and you recognize but one people, the spiritual race in the Kingdom of Heaven.

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God is without beginning and without end. Therefore, Man, His image, is also without beginning and without end. Always you have been. You did not begin at the appearance called your birth in the flesh. Being immortal, your soul has existed throughout the ages, and will, forevermore. Pre-existence is not a new teaching; the Pharisees had it among their tenets, and many of the blessings and curses of this life they ascribed to the virtues and sins of a previous existence.

Pre-existence is a truth, but the suppositions which have been attached to it, such as re-incarnation, metempsychosis, and evolution are still open questions. Though they may be among the facts or relative truths of this realm of appearances, yet they are not true of

God. Therefore, let us leave them in the theoretical department of our mentalities, or, at most, use them only as "provisional hypotheses," which we can drop as readily as we take them up. It is sufficient for us to deal with the present fleshly problem, finishing all ignorance and misery in the body which we have now, and in this present age.

Divine experiences go hand in hand with divine consciousness, and these we shall always have. But the experiences which are not in the Life of God have no place or real power in our manifesting. The belief that one is in disease and pain because of the sins of a previous life must be cancelled. Your life has evermore been in God, as it is now. Let no claim of an evil past delude you into sickness.

You are Self-causing, Self-existent Being like God, all that you are being the result of what you have thought, and every moment you are thinking that which is the cause of the next moment's manifestation. Remember your God-origin and you thereby profit by it.

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Side by side with the understanding of the true law of our inheritance goes the understanding of the true law of our generation. God is the one creator, not earthly man or woman. Since you are not flesh, you are not created by laws of flesh. Here we face the race-error of mortal man, belief that he or she can create—the error which has been called "the original sin," thinking that flesh can generate and conceive.

Freedom from
sensuality.

There is but one conception, the Immaculate Conception—that manifestation in the conceiving of Jesus Christ, which is type of the true origin of every child. At every conception the Spirit of God moves upon the face of the deep. Each one is sent of God.

You are Spirit, eternally conceived of God and born of God—not in time, but in eternity. You have always lived, and always will live; you were never born into materiality or time, and you will never die. Realization of this truth is that process spoken of in Scripture as being “born of the Spirit” (John 3).

You are the child of purity and holy love. The love of God knows no lustful desire. There is nothing that degrades or shames in divine generation. In God, no enjoyment is carnal. All enjoyment is of the Spirit, spiritual, and not until man ceases to believe in sensual passions and carnal appetites can he know the real ecstasy of the Spirit, of which these are but the shadow. To love these things or to hate them is error, to uphold or to condemn them arises from ignorance. The true attitude is to know these appetites as non-existent to your higher Self and powerless to him that is free from delusion. The soul’s pleasure, the holy delights of Spirit, are all in all to you.

False beliefs in fleshly and sensual gratification must be erased from the mind before their symbolic diseases can disappear. Speak the truth concerning the real Man: “Your desires are Spiritual, not carnal. All sensation is of the Mind, of the Spirit, and you do not look to the flesh for gratification. You are satisfied in God. Your joy is in the Lord. You are holy, pure,

sweet, and clean in all your thoughts. God is your Purity. God is your holy Love and you desire only God."

Before pure and holy words no corrupt, unclean disease can stay.

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As you speak the truth concerning one sensual appetite, you will see that it applies to all. Drunkenness, smoking, morphine habit—all these are but out-picturings of mental hunger and thirst, which are never satisfied, but continually increased by material, temporal appeasings.

Drunkenness
healed.

Such hunger and thirst are but the shadows of those spiritual desires which in the divine Mind are receiving perpetual satisfaction. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.

Feed the drunkard with right thoughts about his true Self and he will be so satisfied that no saloon can tempt him, and no liquor can longer have any charms. Never treat him as a drunkard, by upbraiding or finding fault, or with impatience or disrespect. Act always as though he were himself and address him as One who is all-powerful to overcome. Recognize only the Christ in him, then you can understand that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

By commencing with the thoughts and desires of the drunkard "the ax is laid unto the *root* of the tree."—Matt. 3:10. The old method of working on the outside—signing the pledge, avoiding the saloon, keeping the

wine bottle out of sight, scolding, blaming, condemning, is like pulling off the leaves of the tree to destroy it.

The true method strikes right at the root, or cause, which is interior—the thinking, the carnal mind. The desire must be overcome, then the work is finished. Working externally is working in the letter, working internally is working in the Spirit. The letter and the Spirit can be fulfilled together, and this is harmonious and easy salvation.

Let us continually remember that the personal man can do nothing of himself, but God is the One that overcomes. Let God work in you and with you, and let the personal step aside. So shall every appetite be redeemed, and what have been stumbling blocks in our life may be made stepping stones to heaven.

St. Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we but tread
Beneath our feet each deed of shame.

Longfellow.

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Daily consecrate yourself to God to be used in His service as a Christian mental healer. Let your soul often voice the words of Mary, "Behold the handmaid of the Lord; be it unto me according to thy word."—Luke 1:38. By taking this attitude of mind faithfully you will be preparing yourself, and the Spirit in you will be drawing to you just those to be healed by you.

When any ask you to give them treatment do not

refuse on the ground that another can do the work better than yourself. Such an attitude would be untrue to Principle, and a denial of the Lord within yourself.

It is well to wait until you are asked, and in some cases there should be a very earnest desire before any treatment is given.

Never treat anyone against his or her will. The exceptions to this rule are cases of insanity or vice, where a perverted will is the first error to be corrected.

The faith that the patient should have is simply that of not taking any other remedies—not dieting or doing any other thing for his health, nor looking to any other physician or healer while under this treatment.

It is not necessary for you always to be in the personal presence of the patient. There is no distance or space with Mind, and the word of Truth reaches those who are absent as to the flesh just as easily as those present. Jesus shows this in two instances: John, fourth chapter, forty-sixth to fifty-second verses, and Matthew, eighth chapter, fifth to thirteenth verses.

By studying Christ's methods we shall have explained to us many points that we have observed in a true practice.

A few general suggestions can be given to you as a healer, but no fixed rules, for no two cases are treated just alike, though the principles are always the same.

Usually take the patient alone, not allowing any that are skeptical or unsympathetic to the method to be present.

It is advisable not to touch the patient.

Do not diagnose the disease or talk about it as a

reality. It is not even necessary that you know what the disease is.

Talk little to him at first. Give him the great principles of the teaching, but do not look for him to use the Word for himself until further instructed, and you see that self-work is required to complete the healing.

The following is a good order of proceeding in giving treatment. Remember, the speaking is all *silent*.

1 Consecrate yourself.

2 Mentally address the patient by name.

3 Apply yourself to reassure him mentally that there is nothing to fear.

4 Tell him the truth about God and himself.

5 Make such denials and affirmations as are appropriate to the case. In a six-day course of treatment the first day you deny the belief in an evil inheritance and the reality and power of sensual desires and carnal appetites, and you affirm the truth about the divine inheritance and the pure and holy origin and desires.

6 Close with invoking a benediction upon yourself, the patient, and your Word of Truth, thus, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—Is. 55:11.

LESSON VIII.

FREEDOM FROM DELUSIONS AND DECEPTIONS.



THE laws of the Kingdom of Heaven are the true laws, and the only ones that govern us in reality. It is because of ignorance that men feel themselves under the limitations and control of evil influences and laws. The truth, that Good is the only real presence and power, sets man free from the deceptions of evil and the delusions of matter.

Universal statements of Truth are often too abstract to be grasped by the mind that is struggling for freedom. Therefore we need to be specific in dealing with the errors that appear to face the student daily in his journey out of ignorance into the realm of the true. For there seem to be beliefs in evil that are held to unconsciously until attention is called to them, and measures taken to undeceive the mind that has been so falsely trained.

The true
laws.

The true Mind is not deceived by evil appearances nor deluded by material laws, but the claim-to-intelligence, called the "carnal mind," is the one in error which needs to be undeceived, and freed from delusions. It is saved from its own false imaginings by giving up its claim and letting the divine Mind be its thinking.

The race, starting with the erroneous premise that Man is fleshly and mortal, and that materiality is true substance, seems to have involved itself in a maze of false conclusions. From childhood humanity is taught to believe in the evil influences of climate, the likelihood of accidents, the contagion of diseases, the contamination of associates, the limitations of physical laws. Fears, anxieties, distrust of men and animals, dread of future punishment, preparations and provisions for sickness, death, and old age—these have all been considered legitimate states of mind by deluded mortals, and such errors must not be entertained in the mind that desires to manifest perfect health in self and others. We do not need to seek out these false beliefs, but when they seem to present themselves let us be alert not to give them place and power by unconsciously assenting to them as lawful and true.

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To mortal sense some errors, such as those *called* sins, are greater than others, and yet there is no rank in error if one judges it by results, for the mental physician who diagnoses mind often traces the source of the most aggravating and painful diseases to such common beliefs in evil as worryment and anxiety, distrust, fears, small gossip, impatience, and petty sensitiveness. By neglecting to correct these insignificant errors many an otherwise good man or woman seems slow in being healed, while some flagrant sinner comes quickly to health because he repents and completely renounces the sin that lies back of his disease.

Small
mistakes.

A slight mistake at the beginning of the solution of a problem may cause the answer to be far from true.

"Whatsoever is not of faith is sin" (Rom. 14:23), and the trifling admissions of the presence and power of evil are "the little foxes that spoil the vines."—S. of S. 2:15. These must be eradicated utterly, for they have no part in the Divine Presence. The woman who frets, either secretly or openly, has no abiding place in the Kingdom of Heaven, but has all she can do to drive away headaches and dyspepsia, the natural outcome of her states of mind. The man who is filled with doubts and distrust concerning his fellowmen, or indulges either silently or aloud in sarcasm and criticism, cannot rest in the realm of heavenly peace—he must look after his rheumatism. Only the one who faithfully holds to the power and law of the Good can remain in perpetual happiness.

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The government of God is universal and omnipotent. Its laws are altogether spiritual and good. The true Man governs all things by the power of Mind, and being the image of God is subject to nothing but God, or Good.

The Child of the Most High is not influenced by the opinions of people or the advice of false counselors. He reflects only that which is highest and best in all mentalities. In your true Being you never "take on" diseases or become subject to contagion. "He shall deliver thee from the noisome pestilence. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Ps. 91:3, 10. While yet you

seem in closest contact with associates who are unregenerate, you can remain wholly free from every taint.

If your loved ones are meeting companions whose influences seem hurtful remember the power of your silent Word to cause their true Self to be dominant, so that their goodness manifests many times more influence than all the vices of the others. In the divine economy positive virtue is continually brought in touch with negative characters to purify and vivify their mental atmospheres, and give them opportunity for reformation.

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No one can be moved by the false in others except those who are not positive by reason of a knowledge of the Truth, and those who believe in the power of an evil mind.

Hypnotism.

The error that is at the root of hypnotic practice is the believing in more than one mind, and that one mind can impose an untruth upon the mind of another.

True mental practice never breathes a statement that is a falsehood, or suggests a state of being or an action unworthy of God.

Truth heals by de-hypnotizing the patient, thus freeing him from the mesmerisms of mortal sense.

The Truth student who is true to his principles never hypnotizes anyone, but speaks what he devoutly believes to be true of the God-Man, and so, as it were, awakens the patient to true consciousness—not depriving him of self-consciousness as is done in ordinary hypnosis.

If we do not deceive ourselves by our own personal desires or fears of evil we cannot fall under the hyp-

notic spell of another. Never hypnotize others, and so keep yourself exempt from all its claims to influence. For, truly, hypnotism has no real power—all its apparent control comes through some one's belief in it, not always under its modern name, but under such terms as fascination, charm, bewitchery, etc. It is the shadow-side of divine influence, and is now on its way out of superstition into science, to be lifted up and wholly redeemed through humanity ceasing to be swayed by its fears and passions.

The Law of God sets you free from every evil influence, and you realize that there is really no power in evil association for anyone. God, the Good, is the One Influence in all and through all. You cannot be contaminated by any evil at all. Though in the world you do not partake of the world. Instead of being affected by evil influences, you are the salt of the earth, and all are salted by God in you, and made to feel clean, and pure, and healthy by your very presence, even if you do not say a word.

Meet all the malpractice of those who use their minds against you with fearless love-thoughts, and turn every curse into a blessing. "No weapon that is formed against thee shall prosper."—Is. 54:17. "Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh."—Job 5:21. No poisonous thought can affect those who meet all malice with the antidote of love.

One, only, has any right to control you—God. No human will should be allowed to usurp the throne of your mind, whether it claims to be in the flesh or out

of it. Mediumship and hypnotism have the same mistaken basis, and their effects upon their victims are the best arguments against their false rule. Our divine birthright is Individuality, which may be manifest in the flesh by our being true to our God, and by acknowledging His right only to control us, and govern our minds and actions.

Those who practice with Truth grow clearer in mind, purer in character, healthier and stronger in body the more they use it, and live by it. They do not grow exhausted in their healing power, but gain continually by giving. By this the true practice may be known.

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The laws of health are Spiritual, not material, and they cannot be broken, for they are of God. Whoever abides by them will never know any limitation to his

strength in doing good, nor lose his health or life while in unselfish service for others. The first law of health in which your consciousness must be well rooted is: God is your health, and the source and cause of your health. Your health and strength do not depend upon what you eat, neither can they be affected by anything you eat. Man does not live by material bread, but Man lives by the Word of God. To realize that the Thoughts of God and not material things feed us is to find ourselves freed from anxiety about eating and drinking. It is not what we eat that poisons the blood or weakens the system, but our thoughts of evil. "There is nothing from without a man, that entering into him can defile him: but the

things which come out of him, those are they that defile the man" (Mark 7:15), said Jesus, and when his disciples asked him to explain, he told them plainly the sources of corruption, whether physical or mental:

"And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."—Mark 7:20-23.

Eating and drinking represent mental appropriation of ideas, and what we eat and drink symbolizes the kind of thoughts we are taking. Eat and drink of the words of Christ, Truth, and nothing can hurt you. Eat the divine Word and you will never starve.

Make no laws for yourself as to what you shall eat and what you shall drink, or as to how you shall dress, or about bathing, or exercise, or any of those things that the worldly physician thinks are the all-important factors of right living.

No great master of life has ever given any physiological laws to the world. No such law is fixed and certain, or of universal application. To the contrary, they who endeavor to make so-called laws of health agree that "one man's meat is another man's poison"—that is, what is good law for one man will kill another.

Instead of giving laws concerning the external treatment of the body, the great Master, Jesus Christ, says, "Therefore take no thought, saying, What shall we eat or what shall we drink or wherewithal shall we be

clothed?"—Matt. 6:31. This is the advice of one who knew all about right living.

"Eat such things as are set before you" (Luke 10:8), he says to his disciples. "And these signs shall follow them that believe, . . . if they drink any deadly thing it shall not hurt them."—Mark 16:17, 18. "Nothing shall by any means hurt you."—Luke 10:19. This is because "your names are written in heaven" (Luke 10:20)—that is, you realize your being and character (name) is established and under the law (written in) of the spiritual kingdom (Heaven).

You are Spirit, governed by the law of Spirit, and no earthly thing can affect you. You cannot be fatigued by material things. "They that wait upon the Lord . . . shall run and not be weary; and they shall walk, and not faint."—Is. 40:31.

Whoever believes himself to be Spirit, and that matter is unreal, will not test the Truth ("tempt the Lord") by such thinking and acting as, "I will put my hand in the fire and see if God will keep it from burning." Such words come not from trust in God and realization that no earthly element can destroy Man, but from doubt of God, and assumption of the possibility of materiality to harm one. You are not tempting God when you go forward about your "Father's business" of doing good, fearless of every material law and evil condition. You cannot be overworked in doing good, or be in danger from pestilence or evil men when abroad upon an errand for Christ.*

*For meditation read carefully and learn Psalm 91, remembering that "he" and "him" in verses 1, 14, 15 and 16 refer to you; also the "I" in verse 2 and the "thee" and "thou" in verses from 3 to 13, inclusive.

You live in the spiritual world where nothing can hurt you or injure you; water cannot drown you, nor fire burn you, nor the air bring you disease, pestilence, "colds," impurities, and so forth; where the weather is never too warm or too cold, and the climate is ever healthy. Let us cease talking about the evils of the weather and the dangers from the elements, "for our conversation is in heaven" (Phil. 3:20), and "for every idle word that men shall speak they shall give account." —Matt. 12:36. Speak the word for others, as well as for yourself, that these things cannot harm them. Mentally deny their fears and prognostications of calamity.

God is our defense is the understanding that brings deliverance from all disasters and accidents, and protects the lover of Good from all enmity, whether among animate or inanimate things. By this knowledge Daniel was protected from the lions, the "three children" delivered from the flames, and thousands of God's saints and sages rescued and defended when no earthly power could have saved. Examples of earthly experiences taken from incidents in the lives of students where Truth has kept them from danger, and delivered them out of accidents unharmed, could be multiplied. But no testimony is so effectual as one's own demonstrations of the power of the Word of Safety. Let the student learn to stop runaway horses by silently, firmly addressing the Intelligence in them, even though at a distance from them. Say, "You have nothing to fear. Peace, be still! All is well." Discover for yourself the power of the Word

God, our
defense.

to prevent children from falling down dangerous places, by speaking the true word: "God holds you in perfect safety." They will seem to cling to their places like steel-filings to a magnet. To anyone who seems in jeopardy, breathe trustingly the silent word, "God takes care of you."

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All warnings of danger and presentiments should be used to make you firm and faithful to speak for the safety of those whom the evil prophecy concerns. Let Warnings of such prophecies be to you what the danger. danger signal is to the locomotive engineer, a sign to bring in the saving principle of the Almighty, and not let the ones in danger go on to destruction.

Instead of being frightened or dismayed, you should realize that such things are only helps to those who believe in the power of the good word. There is no certainty in any prophecy of evil. At any moment the true word can annul it, even though the evil prophecy were uttered by a prophet sent of God.

Jonah was sent of God, and though he prophesied the terrible downfall of Nineveh within forty days, because of its sins, yet it did not come to pass. Why? Because it took advantage of Jonah's prophecy and repented, and the Good prevailed with the people, and the way was prepared for God to save them from the consequences of their own misdeeds. Thus Jonah's prophecy defeated itself, and was really a divine success.

No decree of evil is sure. No curse can stand before

the true Word—the Divine Blessing. For every word of evil, do you send forth a word of good, and though a thousand evil words were spoken, *one* good word can put them all to flight. “And five of you shall chase an hundred, and an hundred of you put ten thousand to flight.”—Lev. 26:8. “One chase a thousand and two put ten thousand to flight.”—Deut. 32:30.

The Truth delivers you from inner attacks, such as morbid sensitiveness which arises from mistaking the personality for one's true Self. By denying your personality you will see you cannot be moved by either praise or blame. You Sensitiveness. immediately give all praise to God, and you are not touched by blame, because God is the only One in you, and God is not moved by fault-finding, or neglect, or insult.

To resent insult or neglect, or to feel hurt because of anyone's actions or speech, comes from the error of regarding the mortal man as the Self, when in reality you are above every petty meanness, and are not disturbed any more than God is.

God is our Prosperity. Knowledge of the power of Mind sets us free from the idea that money is our support or that it is by personal effort God, our support. that we are prospered. We learn to look away from people to supply our needs and towards the One who is the power back of the people, the money, and the work.

“God that giveth to all men liberally” (Jas. 1:5) is

your supply, and in Him there is no poverty at all. It is no part of the Christ-life to be poor any more than it is to sin or to be sick. Jesus was not poor nor did he lack for any good thing. He had command of all the riches of the whole earth. Could not he who increased loaves and fishes have increased money likewise? Could not he who could bring forth money from a fish's mouth to pay his taxes (Matt. 17:27) bring it forth from any place? He who could make the fisherman's trade a great success by making such draughts of fish that they could hardly land them (Luke 5; John 21), was he a failure financially? Not so. Let no man deceive himself into thinking poverty a Christian virtue.

Why misunderstand Jesus' saying, "The Son of man hath not where to lay his head?"* Were not the disciples' homes open to him? Do we not read of his head lying upon a pillow in one of their ships (Mark 4:38)? How could this saying be literally true of a man upon whom "women and many others ministered of their substance" (Luke 8:3), and who could command the rooms and tables of rich men?—"Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste and came down and received him

*When Jesus said to the young man who wished to follow him: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58), he was simply referring to the state of that man's mind. Cunning thoughts (foxes) burrowed and rested in his mind, and fanciful thoughts (birds of the air) flitted hither and thither and lodged there, but the Christ Idea (the Son of man) had not yet been given place. Thus Jesus described the man's lack of preparation. He must first "prepare the way of the Lord" (Luke 3:4; Psalm 132:4, 5) before he could follow Christ as he should. Jesus spoke in parable to him just as he did to the next one (Luke 9:60), and to the next (verse 62).

joyfully.”—Luke 19:5, 6. Was he not continually invited to feasts, and to partake of hospitality at almost every place he went, and his disciples with him?

Jesus believed everything would be provided by God, and he sent his disciples out with nothing in their purses just to prove to them how God provides, as is shown by his question, “When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.”—Luke 22:35.

Far from expecting his disciples to be poor, he promised them, “There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, but he shall receive an hundred-fold *now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”—Mark 10:29, 30.

“The meek [dispassionate] shall *inherit the earth*.”—Matt. 5:5. “But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.”—Deut. 8:18. “If ye be willing and obedient ye shall eat of the good of the land.”—Is. 1:19. “Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.”—Job 22:25.

There is no “saving up for a rainy day” with God. There is no expectation of want or penury. “Take no thought for the morrow, for the morrow shall take thought for the things of itself.”—Matt. 6:34. God takes care of you in the future as well as in the present—it is not necessary to lay up treasures on earth (Matt. 6:19, 20). Lay up the treasures of pure, true

thoughts in the heart, and then you "shall not want for any good thing."—Ps. 34:10.

Knowledge of spiritual law gives us also knowledge of its shadow, called "natural law." Mind decides the character of natural laws by ruling the thoughts that form them. Material appearances are formed, reformed, made to appear or disappear, by dealing with their causes, just as men govern the pictures cast upon a magic-lantern screen by their handling of the light and slides, or as we cast a shadow upon the wall or a reflection in the mirror by our management of the objects we wish to be reflected. All nature is a great parable of the processes of Mind.

Man must have dominion over the earth, as it is commanded (Gen. 1:26), and this dominion is manifest as he proves his power over all false thinking. By ruling the elements within himself he governs those without; by mastery over his passions, and by the understanding of the law of love all the animal world becomes subject to his word. He takes all the poison out of plant and reptile, all cruelty and rapacity from the beasts, and then is fulfilled the prophet's words: "The wolf also shall dwell with the lamb . . . the lion shall eat straw like the ox . . . they shall not hurt nor destroy in all my holy mountain: for *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"—Is. 11:6-9.

Because Jesus knew the law of Spirit and had overcome worldly thinking he knew that power of Mind by which he could walk on the water as well as on the

land (John 6:19). He understood the law of levitation as well as the law of gravitation. He knew how to speak the word that should manifest harmony even among the winds and the waves (Matt. 8:26). He realized the nothingness of materiality so well that he could cause it to appear to increase, as in the case of the loaves and fishes, or to decrease, as in that of the fig tree; to disappear, as when he passed from their midst (Luke 4:30; John 8:59), or to reveal himself, as when he passed through closed doors (John 20:19). Knowledge of spiritual law gave him that hearing and seeing that neither distance nor material obstruction could interfere with, as when he heard the disciples' discussion, though apparently they were secret about it (Mark 9:33, 34), and saw Nathaniel under the fig tree, a wonderful thing in his eyes (John 1:48-50). All that Jesus did, we can do if we will but believe ourselves into the same Mind, for "He that believeth on [into] me, the works that I do shall he do also; and greater."—John 14:12.

The divine Self, the real Man, is ever saying, "All power is given unto me in heaven and in earth."—Matt. 28:18. Because of the errors held concerning man, that he is flesh and a sinner, he seems to be subject to the laws of evil and matter. Even the so-called religious man does not think he can be exempt from these worldly laws—therefore those that take this free and exalted stand must remember always to make their claim from the Highest, the divine I AM. You must make the secret place of the Most High your abiding place, speaking your words of dominion silently, and

thereby not arousing the antagonism of the race. "All men cannot receive this saying, save they to whom it is given" (Matt. 19:11), for some men desire power above seeking the good of the whole, and no one can rule the earth except the one who loves with the love of Jesus Christ. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:17.

The special application of this lesson in the healing
 Practice. of patients is as follows: When giving one a regular "week's course" of treatments, the realization which you have for him upon the second day is that of freedom.

Proceed as upon the previous day (see the Practice at close of Lesson 7), following the general directions with the exception of No. 5, which for this treatment should be:

Make such denials and affirmations as are appropriate to the case. In the six-day course of treatment, the second day you deny the claims of the laws of matter, the influences of evil, and the "mesmerisms" of personalities, and affirm Man's freedom because he is Spirit, Mind, and governed only by the law of God, the Good.

Additional hints for healers:

Never be in a hurry. If you feel excited or disturbed in any way, first treat yourself until you are again calm and trustful. In the meanwhile your patient will be receiving the benefit of your self-treatment, because you are doing so for his sake.

It may seem sometimes as though you were touched by the evil thoughts of those near you. Never think that the reflection of another's error need remain with you for a moment. Deny that you can reflect evil—you are the image, the reflection, of the Good only. If a pain is felt—the same the patient has—when treating, do not fear, but just look upon it as a sign that the pain has left the one for whom you are speaking Truth, and it cannot possibly stay with you, you know its nothingness so well.

In healing children, or those who are looking to others for support—mental, moral or physical—give your treatments principally to those who are thinking most about them, such as the father and mother, or other relative, denying especially their anxiety and fear.

It is said of little children that they are like little mirrors, reflecting the thoughts of those nearest them, particularly the mother, or the one who takes her place toward them. If there is inharmony between the father and mother, or they are in trouble, or fear for their children, the little ones are apt to show it in feverish conditions, colds, and so forth.

In truth, little children reflect God only, and it is very easy for them to realize the true teaching. They are excellent healers, and apprehend the great principles of God without the necessity of argument. Whoever will approach them with this trust in their intuition will prove that they do not need to be taught so much as to be given freedom to let their own Spirit express itself as it wills.

LESSON IX.

FORGIVENESS, THE CURE OF SIN.



VEN a slight knowledge of God's Truth has healed case after case through removing fear and restoring confidence in life and health as greater powers than disease and death.

Many a captive has been set free from the bonds of sickness and sorrow, misery and poverty, just through the realization that these things are subject to mind and that they are not necessary evils, since they have no part or place in the true Life.

A slight knowl-
edge heals.

To begin to be conscious of our freedom from the law of an evil and fleshly inheritance (Lesson 7), and that we are not in bondage to the laws of physical causation (Lesson 8), is sufficient to cast off multitudes of the ills to which flesh seems to be heir, and day after day the student sees himself released from daily afflictions and annoyances. He does not catch cold now through fears of draft or damp, knowing that he is Spirit, and cannot be affected by material changes. He does not suffer from indigestion, for he has ceased to give power to his food. He no longer thinks he must have heart disease or consumption, cancer or rheumatism, because his earthly parents suffered from

it. Many evils vanish from his life through the very first shining of the rays of knowledge. With the prophet he has learned, "My people are destroyed for lack of knowledge" (Hos. 4:6), and that even a superficial knowledge has great restoring power in it.

But there are some conditions which do not seem to yield so readily as others—conditions which are called chronic, and these, we must know, leave only upon the erasure of sin, or some secret belief in evil called sin, by the one who is showing forth the inharmonious, chronic condition.

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Most chronic cases are caused by belief in sin on some one's part; they are the out-picturing of a belief in sinning or in being sinned against, usually both.

"Why do good people so often suffer with chronic diseases?" will naturally be asked. It is true they seem to be perfect in character, but ask them whether they are without sin and they will tell you they are far from sinless—no matter how peaceful they may seem externally, there is often a fierce battle raging within. An accusing conscience lies at the root of their disease, and not until they stop condemning themselves can they be free from the law of condemnation, which is always delivering the accused to the judge, who delivers to the officer, who casts into prison (Matt. 5:25).

Chronic
cases.

As mortals we cannot say we are without sin. "If we say we have no sin, we deceive ourselves" (1 John 1:8), as even Paul says, "For I know that in me (that is, in my flesh) dwelleth no good thing."—Rom. 7:18.

It is only as the Son of the Most High, God's image, that we can say, "I am holy, sanctified, perfect as my Heavenly Father, and cannot sin."

Good men and women are suffering because, while they are doing good outwardly, they have not been able to do good within. They are fulfilling the letter of the moral law, but not its spirit.

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Not only must a man put away evil from his acts and words, but also he must put it away from his thoughts. The invalid who, while calm and patient outwardly, is

Letter and spirit of law. attacked in thought with impatience and bitterness must learn a law by which he can control his thoughts, and be as serene and kind within as he is without, and then shall his "health spring forth speedily." The man who "cannot forget," even while he claims to forgive, is not on the road that leads to immortal health.

Jesus came to a religious nation which was most punctilious in fulfilling the letter of the Mosaic law, but its people's thoughts were not in Truth. Few of them had realized the power of their minds, therefore they needed One who was in active knowledge and demonstration of the power of thinking to show them how to live so as to bring to pass the results of whole-hearted obedience to the laws which they had received from Moses and the prophets.

In the Sermon on the Mount Jesus shows that a man must cease to kill in mind as well as in deed, that he must be chaste in thought as well as outwardly, that he must not steal mentally, such as envy and covetous-

ness, nor return evil for good even in thought. The good people of to-day who are in pain and trouble and want are learning to take these experiences as signs that something is wrong. They cry, "I do not steal, I do not lie, I do not commit adultery, I do by my neighbor as I would be done by. Why is it, then, that I am so afflicted?" And again the Truth is sounding, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:20.

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Let us consider some of the directions for right living which Jesus gave in the Great Discourse. He says, "Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother is in danger of the judgment."—Matt. 5:21, 22.* That is, not only must a man refrain from killing with his hands and his words, but also he must refrain from all angry thinking. Are you impatient? Must you continually suppress anger? Do you allow your temper to foam and ferment within? Where do you think such force goes? It is plain to be seen how the character and circulation of the blood is influenced by angry thinking—how the face pales or flushes under such emotion. And when it is considered how blood

Anger overcome.

*The phrase "without a cause" in the old translation of the New Testament is an interpolation. Those who have given us the New Version have omitted this phrase, deciding after careful research that it has no place there.

is becoming tissue and fibre of organs, muscles, and bones one can readily see how angry blood makes angry organs, muscles, and bones, which then show forth tumors, cancers, and irritating and inflamed diseases of all kinds. This is the judgment of which we are in danger.

Our judgment is not put off until some future Day of Judgment. Every day the false thoughts are being separated from the true, the false joining the conditions of evil, torment, pain, disease, and so forth, and the true entering into the rest of their Lord, the Good. If we let our consciousness be identified with the untrue, then it will seem to be ourselves that are tormented, and suffer with pain and sorrow. We cannot be angry at all, else we come under the old law of Moses, which condemns and punishes.

God is Love, and in Him is no anger at all. You, as the child of God, are the image of pure, changeless Love, and in your true nature no evil temper can abide. We delude ourselves if we ever justify anger in ourselves or in others. It rises from a belief in the reality of evil and from believing in our impotency to cope with it. Trueness to our principle, "Good is the only real power," will strike right at the root of every false emotion, and heal us forever of all anger.

In so far that you do not speak angry words, or commit angry deeds, well and good. This is fulfilling the letter of the law, and now you are ready to fulfill the spirit of the law by not thinking angry thoughts.

To put away from us all angry thinking is to put out all malice, revenge, resentment, impatience, hatred,

spitefulness, and all the murderous brood forever. Watch your thoughts continuously, and let only the Christ-love reign in your heart and mind. To every angry thought say, "I know you not," or "You are not of me," or "No," or "There is no evil," or "It is nothing"—some form of true denial which "prepares the way of the Lord," and thus gets the mind ready to entertain the true thought, the Christ—"Love is all," "Peace," "Almighty Good reigns," affirmations of the true.

The Spirit will inspire you with some word or sentence to which you can always resort the instant the temper begins to rise. One student was healed by using the sentence, "Love is patient and kind;" another found great help in "All is Good;" a third would watch her breath and heart and say, "Peace! be still," over and over until unmoved.

Also the word of Truth must be spoken for your neighbor that needs to be redeemed from angry passions. In order that you may be wholly forgiven (be given the Christ-thought in place of evil-thinking) you must forgive others, which is, to give them the Christ-thought in place of evil-thinking. Has some one you know an evil temper? Does some one continually scold, and fret, and find fault? Tell him the Truth about himself—tell it mentally: "You are the child of Love, and Love rules your every thought. You are, in your real Self, gentle and loving, patient and kind. God is your peace. Christ reigns in your heart. You love to be kind and gentle. God bless you."

Give people this bread of life at all times, and never

withhold your hand. God shows you how to forgive, for it is God in you who is really forgiving.

Many people are healed of old, chronic diseases just by getting rid of their tempers, or some old, secret, revengefulness or resentment, or some poisonous hatred.

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The next commandment Jesus refers to is, "Thou shalt not commit adultery." He then proceeds to show that lustful thoughts must be rooted out of the heart in order that one be free from adulterous consequences—disease in the body and disorder in affairs.

Our thinking must be pure and holy. "Ye shall be holy, for I am holy."—Lev. 11:44. To cleanse the mind of impure thoughts realize that they are not yours, that they are not real, that they are nothing. The only One who thinks in us is God, and God is pure, and thoughts which He does not have are vanity and nothingness. Do not fight them. Do not condemn yourself or another for them. But continually think, "Christ thinks in me now—I am pure, I am holy, I am clean. God is the only presence in my heart."

If others seem to be possessed by impure thinking, speak the same words for them. Do not feel that you can be contaminated by their presence. Jesus Christ touched the lepers, contrary to the Hebrew law, and he was not harmed, whereas they were cleansed. Do not condemn. Remember Jesus' words to the adulteress, "Neither do I condemn thee: go, and sin no more."—John 8:11. This is "casting out devils." A man may be so possessed of a false idea that he seems

the walking personification of that idea, and so misers, fanatics, people "out of their mind," are said to be obsessed, or possessed of devils. The healing of such is through the healer realizing that there is but one idea to be possessed of, and that is the Christ. See everyone as pure in God. See the holy One in all. Do not dwell upon the actions and speech of the personality, but think of the pure One. "Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

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"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil."—Matt. 5:38, 39. Evil has never been destroyed by meeting it with evil. Good is the only power that can annihilate evil. As long as we are sensitive to Injury and imposition overcome. evil, and recognize it as a power, it will seem to come into our lives. By meeting the hand that is raised to strike you with loving, fearless knowledge that you cannot be injured, and your assailant does not really wish to hurt you, the threatening hand cannot touch you. By meeting the arrows of sarcasm and criticism with active love-thoughts, even though not a word is spoken by you, the unkind remarks will fall flat and stingless. Deny all sense of injury, imposition, and wrong which you may seem to have, and look faithfully for the false appearances to be taken out of your life. They may seem to remain as long as you can feel them evil; the instant you cease to care about them, they will seem, almost miraculously, to fade out of your life.

Love your enemies (Matt. 5:44) by seeking for God, who is your friend, in them. Meet them in soul, and realize that in Spirit each understands and loves the other. Personal actions and evil ways do not count, and cannot deceive you. Convert all your enemies into friends by steadfastly remembering their divine Sonship, and what they are to God, who is their life and power to be, as well as yours.

"Judge not, that ye be not judged."—Matt. 7:1. Do not talk about the evil in others. Do not call attention to the evils in another. The word of the Christ is, "I judge no man."—John 8:15. Your word is, "I judge no man."

Have that love for all that sees no faults. If you would not speak about the faults of your best beloved, then do not speak of the faults of any. It is said, "Love is blind," because love sees no evil in the loved one. Love has the true sight, for it sees only the Good. "Love thinketh no evil."—1 Cor. 13:5. You are one with love in thinking no evil.*

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The one head under which all false beliefs called sins are said to come is "selfishness." And the error of selfishness arises from thinking there is another self besides God. "Hear, O Israel, the Lord our God is one Lord."—Mark 12:29. There is only one Self—God. And God owns all things, and nothing can be taken from Him. There is no stealing from God. All happiness, all possessions, are His,

*For further commentaries upon Jesus Christ's doctrines as to law see *Sermon on the Mount*, by Annie Rix Millitz.

therefore yours, you being in Him. There is no envy with God, no covetousness, for all is His. To be desirous of the world's goods, which are vanity, is the error called "covetousness."

God gives freely of His love and His honors and His glory. There is no jealousy with God. He who is afraid of losing his rightful share of love, or his rightful praise, is in the error of jealousy and a false self-love. Let him learn that the love that changes is not real, nor the praise that is misplaced lasting. He is truly healed of jealousy as he realizes that love given to another does not lessen his share, and praise given to another does not take from him. There is only One who is glorified in all expression of appreciation—the great Life and Spirit of us all.

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Ignorance is the cause of sinning. In the Bible the word "sin" means "missing the mark," a term applied to an archer whose arrow has failed in its flight. We are all aiming at the mark Happiness, and whoever is not attaining eternal happiness is "missing the mark." All sin is ignorance. Ignorance of what is sin? No; not ignorance of what is evil or sin. The veriest savage has his ideas of a right and a wrong, and holds something as a sin for which there should be a punishing. The ignorance is the false idea of what will bring happiness or, at least, satisfaction.

*Ignorance
causes sin.*

The murderer thinks it is to his satisfaction to kill. He soon proves how ignorant he has been through the sufferings, either within or without, that he has brought

upon himself. The embezzler sees no way out of some dilemma but to steal. Here is ignorance of the fact that God is his salvation, and that faithfulness to Principle, God, can lift him out of any trouble, no matter how complicated.

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The only way to set the sinner free is to dissolve him in each one by the pure words of Truth, declaring the unreality of the sinner and the sin, and the reality of the sinless one—the Son of God. This Forgiveness of sin. is done by the mind putting away from the human heart and recognition all thought of committing sin, all accusing others of sin, and all meditation upon sin as a real presence and power.

The divine gift of dissolving sinful desires and intents of the heart, and destroying their consequences (misery in body, mind, and circumstances), is called in the Gospel, “the forgiveness of sin.” This God-power is now vested in you as the manifestation of God in the flesh, called the “Son of man” in the Scriptures. “That ye may know that the Son of man hath power on earth to forgive sins” (Matt. 9:6) Jesus proved by freeing a man whom sin had bound with palsy. “For the Father judgeth no man, but hath committed all judgment unto the Son . . . and hath given him authority to execute judgment also, because he is the Son of man.” —John 5:22, 27.

For every error, mistake, sin, which comes to any of our senses we are to give the Truth, that is, just the opposite. The derivation of the word “for-give,” “to give for,” will serve to keep one in mind of its original

power. It substitutes for a sin the opposite virtue. Thus to forgive adultery in others is to cleanse them of adulterous desires and call forth the purity in them; to forgive hate is to cause love to spring up in its place.

True forgiveness is just as substantial an act as the giving of money is said to be, and as God works through man to carry out His benevolent designs towards the weak and poor, so He erases sin by working through the mind of man to send healing, loving thoughts towards those who seem in the delusion of sinful, unwholesome minds and lives.

We are not only to forgive (1) those who sin against us personally, but also (2) those who sin against our beloved, and (3) those who sin against the lovable and innocent anywhere upon the earth.

There must be no limit to our forgiveness. Some errors seem so deeply rooted that it requires angelic patience and deific persistency in order to eradicate them. Therefore when Peter asked Jesus how often he should forgive his brother—"till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."—Matt. 18:21, 22.

True forgiveness cleanses and sanctifies those who are receptive to it. And the out-picturing of this divine process is in being cleansed of the corrupting disease which was caused by the sin, and in having purer, holier motives and thoughts.

"Forgive us our debts, as we forgive our debtors."—Matt. 6:12. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark 11:26. As you give to others true, righteous

thoughts and see them good, spiritual, and lovable, you will make yourself receptive to the same thoughts that are ever radiating from the Father's presence. God does not cease to forgive; it is wayward man that ceases to receive. We must be receptive to the Divine Presence, else it will not seem to exist for us.

If you wish to be forgiven a certain vice, you must silently and faithfully speak the word that sets others free from that same vice. It is God in you—the Good, Truth, in you—that is the forgiving power.

As long as one believes in sin, so long will he believe in punishment for sin, and no one can escape the effect of sin, suffering, but by the putting away from him of all sinful thinking, speaking, and doing.

If we believe another ought to be punished for sin, that punishment is as likely to come to us as to the other, although we may not consider ourselves as deserving of punishment. So the only true attitude of mind is to be glad and willing to see everyone set free from punishment, and to be an instrument in the divine hands for the consummation of this great work by being glad and willing to give the Truth to all who will receive it in place of the error which they seem to be holding. For the only freedom from punishment is in knowing the Truth.

Men and women who are leading sinful lives and are not suffering for it are free thus far because they have not yet come under their own condemnation, nor care for the condemnation of others. There will come a time when they will desire to rise above their present limitations—some one will come into their lives whose

love and respect they will begin to desire—then there must be a change, and, alas! for them, if perversity and unbelief, because of much iniquity, will cause them to be long in accepting the Truth that will make them free.

People who are suffering keenly are often nearer the Truth than those who are content with selfish, impure living. And those are not the greatest sinners who have the most diseases. No one knows established health but the sinless One. "Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13:4, 5.

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Pity and indignation at the manifestation of a wrong are strong powers which must be turned to usefulness in thwarting the injurious effects that seem imminent. These two forces have their source in the sense of love and justice, and therefore should be used to accomplish these ends. If you see an animal receiving cruel blows, instead of letting your pity be wasted in a feeling of impotence and misery, send your love in warm, living currents to the Life in the creature, declaring: "Your life is the life of God, protected and kept from all harm. No blows can hurt you. Good is the only power in you and around you;" and to the master say: "The wisdom and love of God work through you to bring forth the Good you wish," or words of like nature. Your word

Pity and indignation.

will take away all the sting from the lash, and bring the inflictor to true consciousness.

If you see a widow being defrauded by a dishonest money-grabber, do not let your indignation be wasted in anger and powerless denunciation. You may be mistaken in your judgment of the whole affair. Instead of dwelling upon the evil of the situation, say to him: "You desire only Good, and in your true Self you work for her highest Good as well as yours, and find your joy in it," and to her you say: "Everything he does is a blessing, a help, and an advantage to you; God protects you," and your word shall not return to you void.

Wherever there appears to be a sinner or one sinned against, there is your opportunity for the exercise of your divinely ordained task of forgiveness through Almighty Love.

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Proceed with your patient as in the two previous treatments, with the exception of the fifth step, which upon this day is the denial of the power of sin and affirmation of the omnipotence of Love.

Intuition will reveal to you what particular belief in sin you are to dissolve with the word of Truth; but if you are not yet cognizant of this impressional nature, then you can about cover the ground by denying the reality and power of selfishness, pride, avarice, envy, jealousy, and malice.

One method of treatment is that of continually realizing the Divine Character and Man's unity with It.

Remember, it is what you *realize* that counts. Avoid superfluity of words and vain repetition. Feel the Truth of what you say.

SELF-TREATMENT.

God is Love. I am the child of Love, and, like my Father, all-loving and forgiving.

God is my loving patience; no anger can control me.

God is my meekness; pride has no place in me.

God is my forgiving spirit; I cannot hold malice or revenge in my heart.

I am one with God, and possess all things; therefore I covet nothing.

Like God, I freely give all things to all; I know no selfishness.

I am filled with love; I breathe love; I radiate love.

I receive love from all, and no sinful thought can touch me. I cannot be moved by another's anger or pride. No one's selfishness, revenge, avarice, envy, or jealousy can affect me, or cause me to suffer; therefore I am free from all disease and sickness.

I now lovingly, fearlessly, and freely forgive all my fellowmen all sins committed against me and against the world, and I thank my Heavenly Father that I am now fully forgiven, and I henceforth manifest perfect life, strength, and health forever. Amen.

LESSON X.

OVERCOMING FEAR.



ALVATION consists in being saved from sinning and from its results—sickness, sorrow, and death. There is no escape from the exact consequences of sinful deeds and thoughts but through the knowledge of Truth, by which comes the forgiveness which destroys sin and all its unhappy fruits.

The highest God-knowledge and power is needful sometimes to make restitution and reparation to others whom we have sinned against, and with mortals it would seem impossible, but to the Divine within you all things are possible.

The Mosaic law was a revelation to the Hebrews of moral causes and their physical effects. "Whatsoever a man soweth that shall he also reap" (Gal. 6:7) is the tenor of the whole Levitical law. To Cain it was revealed that he who kills will be killed again and again ("Everyone that findeth me shall slay me"—Gen. 4:14) unless placed under the protection of the Lord, as it is written, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold."—Gen. 4:15. He who defrauds and cheats will suffer loss either in this age or in some other. He who deceives

will be deceived. He who slanders will, in his turn, be bitten—it may not be by a slander but by a scourging, physical disease.

Divine metaphysics prove the logic and law back of the Golden Rule—"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7:12. For if we are not under the law of the Christ every word and deed will bring forth after its kind, and as it is with plants, the fruits will often far exceed the small seeds sown. "It is easier for heaven and earth to pass, than one tittle of the law to fail."—Luke 16:17. But if we have the simplest knowledge of the Christ-truth, then can the heavens and the earth (the old conceptions) be rolled together like a scroll, and be clean dissolved to our consciousness, and we live in the new heavens and the new earth, exempt from the karmic laws of good for good and evil for evil.

Fate, destiny, astrological laws, and karma are all under the control of him who knows his Christhood. "Though his sins be as scarlet, they shall be as white as snow" (Is. 1:18), and not one seed need to bring forth an evil harvest, but "every plant, which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13.

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When one has thoroughly repented of an error and turned from it, he should let it pass completely out of mind. Continued remorse is contrary to the principle, "Only the Good is true." Regrets and sorrows over the past must be

Remorse and
evil memories.

banished wholly from consciousness. "Thou shalt forget thy misery, and remember it as waters that pass away."—Job 11:16.

The memory is renewed and revived by righteous forgetting—forgetting the evils and the nothings, the vanities of existence, and remembering only its eternal verities, the Good and the Divine.

True repentance is our flight from some burning Sodom and Gomorrah, and when we have once left an evil state let us not look back upon it. "Remember Lot's wife."—Luke 17:32. Those who dwell in past experiences grow fossilized, and age early. There is only the eternal present, the Now-Good, for us to live in. Whatever joys and happiness we have had in the past belong to the Kingdom of Heaven, and we shall know them again, for they are eternal.

Even though we appear to fall into sin again and again, yet each time we should rise up as though we had not fallen. No one is beaten unless he thinks he is. There is no backsliding in Truth. If a person seems to fall away, then you may know that one was not as advanced as appearances indicated. Never think you have "gone back" from Truth. You may seem to be in the valley many days, not seeing the Way as plainly as when you were on the mountain-tops, yet you are nearer your goal. While you are going through extreme experiences you are in mountainous regions of mind, and progression will be marked by many ups and downs, going into valleys as well as ascending mountain peaks. The spokes of a wheel cannot always remain up if the wheel is to go forward. They go

down before they come up again, and when they are down they are further along than when up before.

Onward and upward is the law of the Good in the realm of growth and change, and the Truth follower is ever progressing, never really going backward but for the purpose of gathering force to go forward.

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As leaven or yeast works in the midst of flour so the Word of Truth works among the thoughts and desires of man, a kind of mental, chemical action setting in wherein there seems to be disturbance and disorder, but to the eyes of the one who knows, The Word is like leaven. a most desirable state preparatory to a new and useful manifestation. In many cases the "working" is deep and quiet, and where there is quick healing or realization of Truth, there is a momentary thrill or a strange, pleasant feeling not easy to describe. Every atom of the being is readjusted and bears new relation to every other atom. While this adjusting is going on one needs to be firm and true to Principle, that the work of casting out false beliefs may be thoroughly accomplished, and the birth into the new consciousness be quick and free from useless experiences.

When liquor is fermenting many foreign things are thrown to the surface which are then easily skimmed off. So the leaven of the Word will seem to bring hidden errors to the surface, and instead of being alarmed if a character seems to be worse after the Truth has begun its work, or a case of healing shows sudden and unusual symptoms of pain or change, the student must recognize this stage that comes between

the old and the new, and carry the case quickly past its crisis into perfect relief and cure.

This stage has been described as the warring between Truth and error, the latter being slow to give up its claim, and possessed with fear of losing its life and being, so that the patient thinks himself to be in danger, and afraid of unknown consequences. Therefore fear is the principal error to be met at this time, and not another step is to be taken until fear is eliminated from the mind.

Often a denial of evil will seem to make the evil more real to one's self, but if the student will persist, denying the specific forms of evil that keep coming to the surface, soon the crisis will be passed, and he will come into a new and beautiful consciousness of Truth which was formerly hidden by the fogs of his erroneous belief.

If, when denying matter, new and unusual experiences begin to come, then deny fear calmly and slowly, and when the fear is brushed aside old material chains will also fall, and the omnipotence and omnipresence of Mind be more of a reality than ever.

The Word is like a broom sweeping our house (the body) and often a great dust is raised in the process. Uninstructed minds often stop, through fear, when their work is only partly done. But he who trusts in Life, in Health, in Good, will press right on to the finish, knowing that "in due season we shall reap if we faint not."—Gal. 6:9.

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Every error must be uncovered and its secret claims

met fearlessly by the very name that mortals have given it, and be proven without place, power, or intelligence. To mention a secret belief in the presence of one who realizes its nothingness is sufficient to
Confession.
 erase the whole thing from mind. This

is the reason why the heart desires to confess to one in whom it has confidence, and feels such relief in confessing. Whenever you feel that you must tell your troubles to some one, select some strong, loving mentality who will make nothing of the evils you tell, and your wisdom will be rewarded with a perfect unburdening and sense of freedom peculiar to candor and innocence. Then you will know the reason of the advice, "Confess your faults one to another, and pray one for another, that ye may be healed."—Jas. 5:16.

As a healer many sins and sorrows may be told you that have never been breathed to any one. But you should never whisper such confidences to another. The honor that governs the priest and the doctor should be yours. And more than this, you would be untrue to your principles were you to repeat the tales of evil that are poured into your ears. Forget them as quickly as possible, or if they remain in your memory, let them be a suggestion to silently breathe a blessing to the one who has confessed, couching the blessing in words especially appropriate for their realization of the complete absolving of the wrong doing.

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God is Love, inspiring fullness of confidence in His goodness, and bringing unlimited trust in His perfect

protection and defense. There is no fear in the Divine Presence. Fear is carnal and has

Fear cast out.

no place in the spiritual nature. "Perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."—1 John 4:18. There is no fear in love, and if we seem to have the slightest fear remaining, whether of God or man, beast or devil, we may know there is a vacuum in us demanding the in-filling of divine Love.

"The fear of the Lord," spoken of in Proverbs, ninth chapter, tenth verse, means reverence for the Lord, without which there cannot be either divine Wisdom or divine Love. Perfect love of God reveals to us that we have absolutely nothing to fear from the Author of All-goodness, in whom there is no evil thing, and that we can trust to His presence and power in everything that lives and has being. "For God hath not given us the spirit of fear; but of power and of love and of a sound mind."—2 Tim. 1:7.

The fearful are classified with murderers and liars in Revelations, twenty-first chapter, eighth verse, as having no part in the realm of the True, but as being destined to pass through purging fires, that the false may be consumed, and all that is worth anything may be refined and set free from its tormenting presence. Therefore there is no justification for retaining fear of anything or anybody, and every student should be in training to cast out every fear from his being through the power of Trust and Almighty Love.

"Put on the whole armor of God" (Eph. 6:11), and realize the promises extended to all who are fearless

because of complete trust in omnipotent Good. A large percentage of diseases rise from fears, either conscious or latent. Especially is this manifest among children, who are often thoughtlessly frightened with hobgoblin stories, and untrue threats of harm, and cruel tricks of the ignorant parents who little know that they are sowing the seeds of the disease that may bereave their household. Every child should learn the protecting presence of God to keep it from all injury and harm.

"He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee."—Job 5:19-23.

All the animal world is harmless before true love and fearlessness. Truth forms an aura of protection about its devotee more impenetrable than walls of stone. It is authentic history that many of the early Christians could not be made the prey of the hungry lions and tigers turned loose upon them, but some beasts would even go and lie down at the feet of those lovers of God like domestic animals to which the savage instinct is foreign. It was by this law that Daniel was delivered from the lions. The rattlesnake will never strike where there is freedom from both fear and harm-

fulness. "Blessed is the man who is afraid of nothing and of whom nothing is afraid."

If there is any animal which you hate or fear, be it mouse, cat, dog, cow, snake, or any other, see to it that you purge your heart wholly from such feelings by the power of love which makes you one with the life of everything, and able to discern that Presence in them which the naturalist and the holy man find, and respect too highly to have a vain or foolish thought concerning.

Fear of people leaves us as we regard all as our brothers, and radiate to them the love that disarms their enmity. The thief could not then steal from you, nor the libertine insult you. Your life would be as safe with the savage as his very own. It would be as impossible for him to kill you as to cut off his own hand.

No domineering mentality can cause you to cower, nor wound you with tongue or any other weapon.

Fear of death, of the dark, of unknown powers and nameless things are all negations, or blanks, to be filled in with positive and definite expressions of trust and faith.

Every intimation of fear is a little flag of warning, telling us where our faith must be increased and strengthened, and we must never fear *fear* itself, but make use of its appearance to speak rousing, steadying words of the supremacy of Good.

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When a patient is going from stage to stage, daily,

through a six days' course of treatment, he will grow better each day, receiving evidence continually of the power of the Word in healing him. After an effectual treatment against belief in sinning and being sinned against there follows a

The practice.

mental stage of activity comparable to the effervescence in a liquid wherein an acid and an alkali come together. The patient comes to judgment, mentally and physically, and there begins to be a casting out of false conditions and states of mind preparatory to entering the new, normal, and healthy state of body and of thinking. The commonest physical method of casting out will be through the bowels and the pores of the skin, unless obstructed by fears on the part of the patient or those interested.

When a patient passes quietly and non-resistingly from disease into health this intermediary stage will hardly be noticed, it being signified only by a slight mental disturbance, a sort of unreasonable irritation at things and people, accompanied by a few aches and "growing pains" in different parts of the body, especially those parts formerly diseased. These are but echoes of a past that is rapidly passing away from the patient's consciousness, and they are nothing in themselves, and the less the patient and healer notice them the better for the case.

The mental casting out will be marked by a confidential talk which may include secrets never divulged before. It may even be a sort of confessional, and the penitent may be filled with guilty remorse, and repentant tears flow freely. Let them flow, seeking only to

check them by the true denial of the whole matter, silently given.

Confession to the healer is not necessary, and no healer should urge it, for to demand it is to assume the presence of evil, which assumption would decrease the effectiveness of your treatments.

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Should there be an unconscious resistance to the Truth on the part of the patient there may appear to be fever and acute pains. This is because of fear, and to allay the fever and pain the healer speaks, coolly and calmly, true words of comfort: "There is nothing to fear. Peace! be still," putting the soothing reassuring statements in silent utterances especially adapted to the mentality of the one needing help.

This is the treatment, the first one, given to all acute cases, such as pneumonia, and in accidents and sudden sharp pains. Wherever the condition is excitable and feverish speak slowly, softly, and soothingly, whether your word is silent or audible. Where the condition

is fainting, dazed, or lethargic let your word be expressed vigorously, like a

rousing command. In acute cases the fever or the pain should yield while the patient is in the presence of the healer, or, if it is an absent case, the healer should receive inward assurance that the case is reached.

Do not treat the case continuously, but let there be intervals of time the same length as the treatments. If there have been twenty minutes of silent treatment, then let there be twenty minutes of relaxation and trust, in which you turn your mind completely from the

patient to restful, trustful subjects of attention. Then again give yourself to faithful prayer until the case begins to show response. When this is assured, then the case can be carried forward just as in chronic diseases.

Remember to be free from fear yourself. Meet every mental suggestion of evil with Truth, bearing in mind that every word spoken for yourself is helping the patient. You may be reflecting the fears of others, in which case they will come into mind, and a silent word to them will release you. Sometimes it will be well to have some one else treat you, especially if you are personally interested in your case.

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In cases of children, deny the influence of the parents' or guardians' fears, and address these parties individually with the Truth that disperses fears, doubts, and unbeliefs.

Do not be moved by groans, or screams, or evil sights. Let no appearance of evil cause you to "lose your head" or grow faint-hearted, but under all circumstances keep your self-possession by remembering what is the Self and God calls
you to it. Who has charge of the case. It is God who has called you to it, and God is taking care of His own.

Every one who turns to Truth for his healing, or through the love of another is brought under its influence, is the subject of a special Providence, and though all things were against him he can truly say, "The Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27 :1.

A healer may have mental pictures while giving treatment. They should be looked upon as symbolical, and either disregarded or used as indicators of what statements will be most helpful to the case. Thus, if a coffin were seen, or some other symbol of death, it should mean that the healer speak fervent words for the manifestation of Life and Life more abundant. The sign means that error is dying—not the patient, who is being called forth from the sepulchre of the old existence into the new Life and Health.

Painless childbirth is one of the blessings now manifest through the power and knowledge of Truth. To realize that the matrix is a most normal organ in its office and capable of great elasticity and muscular power is helpful in removing the false beliefs associated with the efforts of child-bearing.

Woman is under the law of Christ and no longer under the Adamic curse of multiplied conceptions and sorrowful travail. Babes represent spiritual ideas, and they can be brought forth without a struggle and in fullness of joy. The Christian world has been long in realizing this emancipation of woman expressed by Paul in 1 Timothy, second chapter, fifteenth verse: "She shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."

The banishment of fear insures painless parturition by allowing all the organs to adjust themselves. Therefore let the same treatment be given in such cases as with any crisis, seeing all painful manifestations as

only indicators that new ideas and expressions are seeking externalization, and need only our co-operation to cause the pain to vanish, and the true condition to be made a triumphant and happy visibility.

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When giving the regular "week's treatment" proceed as upon the first day, substituting for the fifth step the following:

Make such denials and affirmations as are appropriate to the case. In the six-day course of treatment, the fourth day you deny that there is anything to fear, or any cause for guilt or remorse, or that there is any influence in the fears of others, and you affirm the protection of the Love of God and the presence of Almighty Trust in the power of Good, Life, Health, Peace, and Prosperity.

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Sudden and painful attacks of disease are among the easiest of the problems to be solved by mental healers. They almost invariably yield instantan- Sudden attacks
of disease.
eously, and are among the best proofs
of the power of the Word to those who seek testimony through the senses.

A few such instances will be very helpful to the young healer in giving confidence in his or her word. And this very confidence will be a healing power in itself. When you have gained this, you will find that your very entrance into the sick room will allay pain. More than this, the moment their cases enter your mind they will begin to be better, and you will find that often for them simply to turn to you will relieve them.

Cases have been healed when the healer has received no message and given no special treatment. There has been a silent union and communion made even when the personalities of either healer or patient have not known it.

Lay up heavenly treasures of faith and love, and you will be an inexhaustible bank to draw upon for healing and help in every way.



LESSON XI.

DIVINE UNDERSTANDING, OUR STRENGTH.



HE well-balanced mind manifests as evenness in temperament, wherein are no seasons of moodiness or moments of discouragement, down-heartedness, or gloom in any form. Students who have times when they feel melancholy—have a “fit of the blues,” hearts that are heavy when days are gray, bodies that feel themselves cumbersome and weary—all these are the effects of believing oneself subject to ignorance and liable to foolishness. Such minds must be set free from self-depreciation, which rises from believing in superiority and inferiority. Contentment and self-sufficiency must be manifest through realizing the Lord to be our very Self.

Discourage-
ment.

Divine understanding gives strength and independence. He who turns to the secret place in his own nature for all knowledge will walk with God, and not be lame or halt in his mental going. “Stand upright on thy feet!” Learn to stand upon your own power of knowing Truth and interpreting life and Scripture, then your mental feet can walk, run, skip, dance, and go through every other performance, and yet keep their grace and self-mastery, for “the center of gravity will

not fall without the base," the mind become unbalanced, or the feelings grow stolid and glum.

Discontent and the sense of uselessness are overcome by the power of Self-centering and ceasing to look outside for satisfaction and knowledge.

"Be strong and of a good courage," said Jehovah again and again to the children of Israel as they were preparing to enter into the promised land of Canaan (Deut. 31:6, 7, 23; Josh. 1:6, 9, 18). "Be strong and of a good courage, fear not nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

Learn to associate understanding with strength, and, conversely, see that discouragement, weakness, and weariness are to be associated with ignorance and foolishness, and realize that the healing of depression and inefficiency lies in spiritual understanding.

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Perfect freedom, that comes through knowing, manifests as divine, non-resistant independence of all earthly authority and all earthly forms, ceremonies, dogmas, and creeds. All knowledge must be

True self-sufficiency.

looked for within oneself, and no matter who or what says a thing, when that authority is outside our own heart and mind we are only to accept it as the Spirit in us bears witness to it that it is true. Jesus says, "I receive not testimony from man" (John 5:34); and he also says, "Follow me."—Luke 9:59. So, since Jesus receives not the testimony of man, and we would follow him, neither are we to receive the testimony of man, but listen to the Father

within, just as he did. "All thy children shall be taught of God."—Is. 54:13. "Every man therefore that hath heard, and hath *learned of the Father*, cometh unto me," says Jesus (John 6:45).

The day, prophesied by Jeremiah, in which a man may say that he knows of himself that this is true, and does not believe it because of what any good man or any good book says, but because of the Christ in him, is now here. "After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:33, 34.

Divine understanding gives one power to discern all teachings, and ability to divide the wheat from the chaff and keep only that which is true and spiritually profitable. You must trust to the "inspiration of the Almighty" (Job 32:8) in you in reading all books and in listening to all men. Trust in the omnipresent and omnipotent Truth makes us fearless and tolerant towards every claim to knowledge, and we cannot be deceived by sophistry nor misled by strange doctrines, for were we even to drink of most poisonous teaching we would receive only the innocent part of it, thus spiritually fulfilling the Christ-promise, "If they drink any deadly thing, it shall not hurt them."—Mark 16:18.

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The two greatest aids to an understanding of Scrip-

tural texts are (1) the practice of applying Truth to all the common experiences of daily life and interpreting events from the standpoint of mental causation, and (2) listening to the Holy Spirit within you. Thus you can have every passage in the Scriptures explained, and you will see how all the apparently contradictory passages can be reconciled.

Bible study.

The Spirit of Truth is with you now, that Spirit that was promised by Jesus, and of which he said, "He dwelleth with you, and shall be in you" (John 14:17), and also "he will guide you into all truth" (John 16:13); moreover "he shall teach you all things" (John 14:26), and will "abide with you forever."—John 14:16. This Spirit tells you the meaning of all Scripture, and whenever a text or story is interpreted truly through any other student, this Spirit will corroborate it, filling your heart with warm, harmonious assurances of its trueness.

How does the Spirit reconcile "God is angry with the wicked every day" (Ps. 7:11) with the Christ-thought, "he is kind unto the unthankful and to the evil" (Luke 6:35)? In this way: As long as people think they can act wickedly and contrary to the will of God, just so long will they believe that God is a God of wrath and punishment, or as John the Baptist preached, "He that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36. But Christ came to change men's beliefs about God and show them the loving Father instead of the angry God, and whoever believes the Christ-self, and follows His

direction, will know God to be pure Love in which there is no anger ever.

The spirit of understanding shows us that all Scriptural passages which represent God as having passions like mortal men, and doing as men do, are an account of God's being and action as it *appears* to them—men's ideas about God. When men repent, then God seems to repent, as in the case of Nineveh (Jonah 3:10). When men are tempted of their own lusts they, ascribing evil to God, say they are tempted of God (Jas. 1:13, 14). When men are hard and severe, rigid in discipline, and revengeful, their God is the same character to them. He that is loving and forgiving, has a loving and forgiving father as his God.

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God knows no evil and therefore does not permit evil. For God to recognize evil would be for God to think an evil thought, and to think with God is to give life and reality to the thought and to perpetuate it forever, for no thought of God's can ever be destroyed. God's mind is too pure to behold iniquity. "Thou art of purer eyes than to behold evil, and canst not look on iniquity."—Hab. 1:13. God does not see the evil and imperfection in you, but only that which is the Good and the True in your being. Therefore it is with joy that we know, "Thou God seest me," and not with fear and shame.

It is because you are continually in the mind and heart of God that you are immortal. Your life is perpetually sustained by God loving you all the time. To recognize this is to be reconciled to God, spoken

God knows no
evil.

of so much in the Bible. To be reconciled to God is to see God and love Him, even as He sees and loves us. Since God does not recognize sin and evil it is not true to say that God permits these things to be. Such is the right view of God, and it stops all that useless questioning as to "why God lets so much sin and suffering be in the world." It is because God is not recognizing these things that their time is short and their apparent power temporal.

Can God ever be sorrowful or helpless in the presence of evil? No. Yet one of these would be true if the good God were to behold evil and not annihilate it.

Predestination. "To the pure all things are pure."—

Titus 1:15. Who is so pure as God? God sees you as you really are—pure, holy, true, sinless—and this seeing is your salvation. God sees all things working together for His glory and honor, and His predestination and fore-ordination is that He has ordained that the Divine in each shall prove itself of His nature and being, and that the false and the untrue shall be proven pure nothingness, without place or power in the realm of appearances, even as in the realm of the Real. God knows all things that were, and are, and are to be, and He knows, and has always known, that the Real in us would triumph and be glorified, and that the false would finally take its place in "outer darkness," in nothingness.

The "elect" and the "chosen," spoken of in Scripture, is that One in each of us that came from God, and returns to God, and is in God now. It is the only One

that enters into Heaven. "No man ascendeth up to heaven, but he that came down from heaven, even the Son of man, *which is in heaven.*"—John 3:13.

The "son of perdition" (John 17:12) is the false one of each of us, the personality, the man of flesh, the carnal. This one is cast away in Peter and in John just as much as in Judas. It was the son of perdition in Peter that Jesus spoke to when he said, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men" (Matt. 16:23), and it was the Son of God in Peter to whom Jesus spoke words the very opposite in kind just previously: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:17.

Other names for "that man of sin" (2 Thes. 2:3) are "sons of Belial" (Judges 20:12, 13), which the children of Israel were called when in error; "children of the devil" (John 8:44); and "children of the wicked one" (Matt. 13:38), spoken of by Jesus in the parable of the wheat and the tares. God sows the divine Self, the children of the Kingdom, and apparently right beside this Real One is sown the false self, whose father is a lie (deception). These both grow together until the harvest, when the wheat (all the Truth in each) is gathered into His barns (the Kingdom of Heaven), and the false (the tares) in each of us is gathered together and burned in Love, the everlasting fires of God. This judgment is being passed continuously, and ever the True, the Good, is being separated

from the false, the evil, and the Lord God in you is saying to the false, "Depart from me, I know you not whence ye are" (Luke 13:25, 27), and to the true, "Enter thou into the joy of thy Lord."—Matt. 25:23. In the parable of the shepherd and his flock (Matt. 25:32), the sheep represent the pure, innocent, meek, gentle, peaceful thoughts; the goats, the wild, unruly, aggressive, willful thoughts.

Into outer darkness (the nothing) and the bottomless pit (the nothing) are cast (Rev. 21:8) all fearful thoughts, all doubts (the unbelieving), all angry thoughts, all lies, and everything that "loveth and maketh a lie,"—Rev. 22:15. Who is not glad to see this carried out in himself? "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."—Ps. 51:7.

There is no superiority and inferiority in God—we are all One, we are all equal, the first is as the last, and the greatest as the least. It is only when we look at ourselves as separate personalities that we see some one superior or inferior. All that was in Jesus is in you now, and all that is in you is in every magdalen that walks the land. The One that is equal in us all is the Christ, the only One.

Self-depreciation has no place in the true Self. Do not compare yourself with others, nor contrast the followers of Truth. Speak the truth each man to his neighbor and of his neighbor, which is: "There is only One in you that knows, and that One is the same in me and in all, and that One knows all things."

When the disciples went out upon their first ministry they had no dogma or creed to preach. Their first sending forth was by Jesus while he was yet with them, so they could not preach about a crucifixion upon Golgotha, nor the necessity

The cross.

of believing in such an event in order to be saved. Then what was their "preaching of the cross," as Paul expressed it in 1 Corinthians, first chapter, eighteenth verse? What was Paul's preaching of it? Was it an historical event he was talking about, or did he see that the crucifixion of Jesus was a symbol, just as he saw that the Jewish sacrifices of rams and bullocks were symbols?

The "preaching of the cross" with all the true disciples of Jesus was just the same as that of Jesus himself. And that preaching is found embodied in his words, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24. The preaching of the cross is the teaching of the denial of the personality, the material universe, and the principle of evil, or, in ecclesiastical language, it is the denial of "the world, the flesh, and the devil." That which is the means by which you deny is called the Cross. To "cross out" is to cancel, and as long as there seems to be anything to be cancelled we must have our cross with us, which Paul calls "the power of God."

When you successfully deny yourself by right mental practice and a selfless life, you reach that place where you can lay down your body at will, and you can take it up again. "I have power to lay it down, and I have

power to take it again.”—John 10:18. Then “take up your cross”—in this case your personality (the body is often called the cross), that by which you are visible to mortals, and by which you can deny in the hearing and sight of men—“and follow me.” That is, “Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow, and the day following.”—Luke 13: 32, 33. To follow Christ we must “walk” until we realize the word of the Father, “I have finished the work which thou gavest me to do.”—John 17:4. This is to know, in the flesh, our perfection, the glory which we had with the Father before the world was. To take up the cross daily is to deny something of the world, the personality, and evil every day.

It is well not to have any preference between denial and affirmation, but to see that these each and both be used. Cross and crown they are. If one does not deny the false self, its world, and its evil, then one cannot effectually affirm the true Self, its kingdom, and its righteousness. The wise have said, “No cross, no crown.”

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Dominion over disease and decay and freedom from sinning ultimate in victory over death. Dying is no part of life, and, according to the Genesis account, was

<p>Death over- come.</p>	<p>not in the experience of men until they were disobedient to the divine instruction: “The tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Gen. 2:17.</p>
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The greatest work of Jesus' ministry was the triumph over death, his other works, such as healing diseases and emancipating from sin, being subservient to that end and necessary first-steps in the great demonstration.

When asked to give a sign peculiar to his teaching (Matt. 12:38-41) Jesus gave Jonah's deliverance from hell and death as an example of the one sign that should be given by him to mankind. He allowed himself to be murdered, dying the most disgraceful death a criminal can suffer. "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:18. This he did that there might be a recorded proof of man's dominion over death. So that even if a spiritually instructed man from any cause become hypnotized into death, he there may remember himself, and break the mesmeric spell, and resuscitate himself by the power of God in him.

Through unfaith the professors of Christianity during these many centuries have lost or obscured this masterly teaching of the Lord Christ by attributing his promises of life eternal to a future world. If one reads his words upon this divine gift and power of everlasting life (John 6:31-63) with the true light upon them, he will see that Jesus did not mean "spiritual death" at all. He says, "Your fathers did eat manna in the wilderness, and are dead." Did he mean that Moses, Joshua, Caleb, Aaron, and many other righteous Israelites were spiritually dead? No. He referred to their physical death. "I am the living bread

which came down from heaven: if any man eat of this bread, he shall live forever.”—John 6:51. He said to Martha: “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?”—John 11:25, 26. Yet Martha, type of Christian stolidity, did not understand. Instead of grasping his great teaching about victory over death, she but reiterated her convictions of his Christhood.

“Putting on incorruption” is the term with which Paul describes the divine alchemy that takes place in the human body which is going through the regeneration and transmutation of each cell from a center of change and decay to one of purity and life. All the tissues, fluids, and elements of the physical body are subject to every thought of mind. As the mind realizes the unsubstantiality of matter and the readiness of flesh to obey thought, ideas will be held that will beautify even the earthly form, causing it to express grace, youthfulness, strength, purity, according to the individual desire of the one it represents. It can be retained in the sight of men and function in the midst of humanity as long as its possessor wishes, and, when its master wills, disappear as the mirage withdraws with the setting of the sun.

Figuratively speaking, you are the sun, and the physical body is but one of the many pictures your imagining power is forming, revealing, and causing to disappear.

It is the "man of sin" of whom it is said that his "years are three-score years and ten."—Ps. 90:10. As we journey back to our Eden ("and truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned"—Heb. 11:15) we shall return to the great age of the patriarchs, as it is promised, "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Is. 65:22.

The apostle Paul taught the transmutation of the body, and that we rise from the dead while still in the garment of flesh (1 Cor. 15:47-58). "We shall not all sleep, but we shall all be changed."—1 Cor. 15:51. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. 5:4. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5:17. "Our-selves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit *the redemption of our body*."—Rom. 8:23. "And I pray God your whole spirit and soul *and body* be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thes. 5:23.

Those who have "passed away" from the physical plane, the so-called dead, are not barred from the teachings of Truth thereby. They have simply retired into the mental regions of the world. Yet they are not in advance of the rest of humanity because of their experience. If they will but receive the Truth as it is

given in their own realm of thinking they, too, can identify themselves with the Highest, overcome mortality's errors and await in peaceful trust the consummation of the healing of the whole world, when the veil that separates the psychic realm from the physical shall be rent in twain, and the two become as one. This is the age to come, called the Second Coming of Christ, when each shall be God's Christ, even as Jesus was and is.

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The forms and ceremonies of the church are all symbolical of interior processes. As external forms they are nothing at all, and have no power in themselves. Taken alone they are "the letter that killeth." The reality is in the heart and mind. Ceremonies without accompanying heart correspondences are like words without thought, and of them the assassin-king in Hamlet says when trying to pray:

Forms and
ceremonies.

My words fly up, my thoughts remain below:
Words without thoughts, never to heaven go.

The real baptism is within, and no rite of baptism is effectual that is not one with the same process performed in the heart (Lesson 2). No one need to be externally baptized unless he be led of the Holy Spirit so to do. Nevertheless if one wishes to be baptized, let no one stand in that one's way. So also with every other ordinance and form of the church.

The true communion of the Lord's Supper is eating the words of Truth and drinking the words of Life.

To eat and drink of the flesh and blood of Jesus Christ is to let his spirit fill you, and to lead his Life by keeping his sayings in thought, word, and deed.

In the great lesson which he gave upon the communion (John 6:47-63) Jesus plainly reveals his mystic statement, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you," by the closing words of his discourse, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

He who eats and drinks the words of Christ partakes of the communion daily. Every time he eats and drinks outwardly he can sup with the Lord by realizing that he does not eat material food, but in spirit and in truth is receiving and incorporating into his very being the substance of God.

Every act of the life can be holy. "Whatsoever ye do, do it from the soul, as unto the Lord, and not unto men."—Col. 3:23. He that realizes the cleansing of the word of Truth is baptized every time he washes his hands or enters his bath. The true "grace" to breathe before each meal is the consciousness that in reality one is identifying himself with the substance (spirit) and creative power (life) of God.

The fasting of the saints arose from their continual denial of the world, the flesh, and the devil. When filled with the bread and wine of the Spirit the devotee often finds himself having no appetite for material food, and so does not eat, nor care to eat. Then the world sees him fasting. He is not fasting to become spiritual, but because he has become spiritual he is fasting.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"—Is. 58:6, 7.

It is divine understanding that enables us to see all things in their true light, and to rely upon ourselves for all teaching and interpretation. As we look within for all our instruction, we shall see that all the world

Practice. is contributing to us of its wealth of knowledge without our seeking it or asking for it, for outward teachers, whether they are persons or books, are symbols of certain thoughts held in the mind. Say to yourself, "God reveals that to me," and soon some person comes along and speaks the very word you are to hear—it may be a sentence, or a course of lectures. Say to yourself, "God reveals that to me," and you pick up just the book you should, or read the very article in magazine or newspaper you should. It is wisdom not to ascribe any of your learning to an earthly teacher or an earthly book, but continue in the thought forever, "I am taught of God only."

There are no burdens in the spiritual consciousness. "Cast thy burden on the Lord" (Ps. 55:22) and know that by so doing you make nothing of it, for God is not burdened with heavy cares and weary work. To cast your burden upon the Lord is as though it were

dropped into the bottomless pit. When you have thus thrown off this sense of weighty responsibility see that you do not take it again.

"Bear ye one another's burdens" by making nothing of them.

If, at times, you find yourself in the "slough of despond" and cannot account for your state of mind, you may be reflecting some one's despondency, and you can come quickly out by sending the word of courage, strength, and knowledge to some one who appears to be under the cloud of sorrow or misfortune. If you know no such one, then radiate quickening, invigorating beams of wisdom to the whole world, and some drooping heart will receive refreshment, and return an answering chord of relief that will set you free.

If you ever feel discouraged over a case, treat your patient for secret discouragement, or yourself for the belief of the lack of knowledge and of power.

In the regular order of six-day course of treatment this is the fifth stage of unfoldment, generally an appearance of weakness, weariness, and discouragement, and therefore the especial word is that which brings realization of the inner source of strength and knowledge, the inexhaustible supply of life, health, and goodness, the freedom from every burden.

"Be not weary in well doing."—2 Thes. 3:13.

LESSON XII.

DIVINE COMPLETENESS, OUR SATISFACTION.



ALL language descriptive of God and the Soul is, at best, but figurative. So the enlightened man does not cavil at the use of limited terms to express spiritual processes. He knows that,

The tau [the word] that can be tau-ed [worded] is not the Eternal Tau [The Word].
Lao-Tsse.

The name that can be named is not the Eternal Name. And he can speak of the changeless verities of God as he wills, and not be deceived by the words he uses. Thus, much is said by inspired teachers of the awakening of the Soul, yet the Soul never sleeps. The Psalmist cries, "Awake, why sleepest thou, O Lord?" (Ps. 44 :23), and yet he truly knows, "He that keepeth Israel shall neither slumber nor sleep."—Ps. 121 :4. The true Self is ever awake and conscious of itself and the Truth. This knowledge is eternal peace and bliss, and to abide in it is rest and satisfaction always, as it is written, "I shall be satisfied when I awake with thy likeness."—Ps. 17 :15.

To awaken is to come to the consciousness of who

we are and where we are. We are now awake to the knowledge that we are holy, spiritual Being, and that we are surrounded by the Kingdom of Heaven, that we have ever been what we are now, and God's perfect world is the only true realm, and in it is nothing of wrong or of injury and pain. It is restful joy to maintain this true cognition of our Self, and dissatisfaction is impossible to him who remembers his divinity and its omnipotence.

The Soul knows that it is free from the delusions of sense, that illusion has never deceived it, and therefore it has neither been attracted nor repelled by the changeable, unreal forms of mortality. The Soul does not need experiences in matter in order to receive knowledge. She knows all things now. Nothing is true of your Soul that is not true of God. God is not evolved, neither are you. God, the Perfect, does not progress from a state of ignorance and not-being to one of knowledge and being, neither do you. Progression is an appearance, the representation of that eternal joyous going from glory to glory, the "many mansions" of our "Father's house," those manifestations whose number is infinity and whose beauties are transcendently varied and yet all One, that is, God.

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As the panorama of existence passes before the gaze of the emancipated devotee he sees:

"I am all that I have ever loved in this: I am the beautiful, the noble, the pure, the grand that is mirrored about me. In the great harmonies, I sing; in

the weavings of the sunlight through hue and form, I
 The emanci- glide; in every heart that loves, I am
 pated devotee. the lover; in every dear one, I am the
 beloved. I laugh in the innocent child, I think in the
 masterful reasoner. All men love me and there is none
 unloved of me. Life is a great symphony, and I am
 the musician; an enchanting romance, and I am the
 romancer.

"I am in my story or not, as I will—never entangled,
 yet lavishing my whole being upon my holy creation;
 doing nothing by halves, for my Love gives its whole
 life, service, and being to its Beloved. In peace and in
 joy, henceforth, shall I lead my own to the heights of
 bliss. By comforting words, by easy paths, shall I
 invite and guide each and every heart which seeks that
 which I am into the happiness which is mine, 'eternal
 in the heavens.'"

Then is it revealed to the devotee how he, too, has
 been led all the way along to his deliverance. He
 learns that all nature is in a friendly conspiracy to
 assist him and to contribute to his happiness, and to
 the ultimate emancipation of all.

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Nothing happens by chance in man's life. Great
 laws are back of every movement he makes. What you
 did that time when you took the step that has seemed
 such a mistake was the outcome of the
 Nothing hap- myriads of thoughts that went before.
 pens by chance. The tendencies of character obey that natural law, so
 familiar in mechanics, of moving along the line of the
 least resistance. With the desires you had, and the

knowledge you possessed, you could not have done otherwise than you did. Nevertheless, even of our mistakes the Good can and does make advantages to us.

Watch for the Good in all the events of your life. Be alert to discover what new realization the Spirit is presenting to you, that your joy may be increased. Every personality that walks beside you in life's journey is as a jewel casket holding an entrancing treasure which now and then is opened for whomsoever will to see. Whoever sees the priceless interior of any nature, be its external even passingly foolish or uncouth, will never forget, but will love that one, and having truly loved once, will love "unto the end."—John 13:1.

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The Christ in giving life to the world gives Love. It wells up in the heart spontaneously, and as your cup runs over with its bounty your eyes are opened to see the ideal in some one, and you exalt that one to the very throne of deity. Your ecstasy is holy, and in your wisdom you see that this loved one is a means of holding the great overflow of divine joy, as glasses hold the effervescing wine, until such time as the great love can be lifted up into the Universal Presence wherein all are loved with the same fervor and bliss. The highest office of the earthly institution of marriage is to afford an orderly, serene, happy way up which the human love may mount to that all-absorbing divine Love of God, that unspeakable happiness about whose charms poet and prophet have never ceased to sing since first Love said, "Let there be light."

Love is life.

The Hindu scriptures say:

Verily a husband is not dear that you may love the husband, but that you may love the self, for that is a husband dear. Verily a wife is not dear that you may love the wife, but that you may love the self, for that is the wife dear. Verily the worlds are not dear that you may love the worlds, but that you may love the self, for that are the worlds dear. Verily creatures are not dear that you may love the creatures, but that you may love the self, for that are creatures dear.

He who would increase in spirituality and in powers to do the works of Christ, let him increase in love, for greater than knowing is love, greater than faith is love. There is nothing that love cannot do. Your whole being is filled with love now—you are a concentration of desire, which is but a form of love. Desire brought you into manifestation, and holds you there, and governs all your steps—just give avenues and vehicle to the great love which you have. “Love is of God; and every one that loveth is born of God, and knoweth God.”—1 John 4:7.

The Soul is complete. It is not dual, it is One. It has never been divided into sexes, and therefore it is not seeking a mate. The appearance of sex is a delusion, part of the masquerading in which the Self is denied and the claim of being separated from our Beloved is set up. The petty differences that lie in the mind associated with belief in duality fall away, and we rise above the weaknesses of sexuality as we see our Soul. The wild, eager search of men and women for com-

The Soul is complete.

panions who shall understand them and appreciate their true nature is really the search after God. And satisfaction comes only as God is found, and the Holy One seen to be our real bride, our real husband. "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."—Is. 54:5.

The earthly marriage can represent the heavenly union, and if those who find themselves in this relation but exalt its every department to the highest and holiest place, they can make of it a perpetual sacrament and a means of developing the hidden beauties of their nature through abiding in chastity, gentleness, love-service, patience, and reverence towards the Lord in each.

Those who give all their desires and powers to God no longer generate after the flesh but after the Spirit, which is the re-generation. Birth, marriage, and death are but different forms of the same proceeding. Each has a mystical significance describing a spiritual reality. You are Spirit, therefore, in reality, you were never born, neither do you marry, neither shall you die any more, even as the Lord Christ has said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God."—Luke 20:35, 36.

Wise men, inspired of the One, have taught that the Lord of all is the Unnameable, and that no one name

can comprehend all that It is, and that no one statement of Truth can convey the knowledge and beauty of the Divine Presence. The mind that is the most efficient vehicle in bringing one to the apprehension of Deity must be supremely elastic and supple in its dealings with the many contradictory statements made concerning "Him that is without a second."

The mind swings between such extreme utterances as "God is All" and "God is the Nothing," and finds the unity of the extremes, and rests in conscious poise and ecstasy of realization. It sees that there is only God, and the Nothing is the receptivity of the divine nature, the Motherhood of God, and the All is the Fatherhood of God. The All is ever filling the Nothing, and this full-filling is manifestation and creation. Nature is the holy Mother, pure nothingness, the void, without whom there could be no bringing forth. She is God, the immaculate Virgin that all womanhood typifies. Her emptiness ever draws the divine substance into manifestation. She is never known as the Nothing, but by the name of her Lord. All creation reveals her mystery; the sap rushes up the trees because her vacuum precedes it, the breath flows into the lungs because of the emptiness, there is no movement of currents of air or water, of rock or fire, but must have a vacancy to cause its motion.

Of this sweet Mother of us all the mystic sings:

There was something chaotic in nature which existed before heaven and earth. It was still. It was void. It stood alone, and was not changed. It pervaded everywhere, and

was not endangered. It may be regarded as the Mother of the Universe. I know not its name; but I give it the title of "Tau." *Lao-Tsze.*

The heavenly Nothing is manifest in us as humility and meekness and lowliness of heart. This is the philosophy of taking the lowest place, and thereby being exalted; of truly retiring, and in consequence being made prominent; of the honor conferred upon the modest; of the lowly being raised up. When the feminine (the negative) of your nature is discovered, the masculine (the positive) cannot be suppressed; creation is inevitable.

He who knows the masculine and keeps the feminine, will be the whole world's channel, (*i. e.*, the center of universal attraction.) *Tao-teh-king, with translator's commentary.*

All Good rushes to you, all manifestation seeks to express its joy, its richness, its goodness through you.

Eckhart, an illuminate of the thirteenth century, says:

Whatever is receptive or whatever is to take in must be naked and empty. Having nothing will permit the water to flow. A cup being perfectly empty, even of air, would forget itself and be drawn into Heaven. Therefore, when the spirit is free, in right loneliness, it forces God. Therefore, in order to come to the pure, absolute beholding of the Divine, we must get beyond all fixed doctrine, beyond the Holy Scripture, and even beyond the human Christ. I declare by good truth and truth everlasting, that in every man who hath utterly abandoned self, God must communicate Himself, according to all His power, so completely that He retains nothing in His life, in His essence, in His nature, in His Godhead—He must communicate all to the bringing forth of fruit.

Uniting the high and the low, the without and the within, so that only God is seen, Man is instrumental in revealing Heaven upon earth, as is prophesied in sayings ascribed to Christ by the early Christians:

"Unless ye make the right as the left, the left as the right, the top as the bottom, and the front as the backward, ye shall not know the kingdom of God." "If you do not make your low things high, and your crooked things straight, ye shall not enter into my kingdom." "For the Lord himself being asked by a certain person when his kingdom should come answered, When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female."

The consciousness that realizes the point of unity between opposites so fully that all sense of opposition utterly disappears, transcends the realm of appearances, and of him it is said that he can "go in and out and find pasture."—John 10:9. He can dwell in realities and also in appearances, and eat of the good things of whichever realm he chooses; he is safe, he cannot be deceived.

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Even while appearing to use processes through which to make spiritual attainment, the wise student ever is reminding himself that *he is there now*. Holiness is the natural state of the Soul, innocence and purity

emanating from her like a perfume,
 Perfection. and causing all things that enter into

her presence to feel pure and guileless. Right religious methods uncover this precious sanctum, and in their turn the methods must be dissolved, that the True may be all in all. While using methods, be not attached to

them. Be unattached at all points. While doing benevolent deeds, care not for the fruits of them. While zealously engaged in unselfish, even great works, care nothing for recognition or gratitude. No rest is more soul-satisfying than this realization embodied in the words of one of our greatest teachers of Truth:

Knowing all things, doing all things, I am identified with nothing; I am free. *Emma (Curtis) Hopkins.*

All things in your world are now consecrated to God, and the seal of holiness is upon everything. All the heavenly messengers that respond to your behests and speed your Good to you in all ways and forms sing ever the one refrain, "Holy, Holy, Holy" (Is. 6:3). As priest to your world you hear and obey the injunctions of your Lord: "Every devoted thing is most holy unto the Lord. . . . He [the priest] shall not search whether it be good or bad."—Lev. 27:28, 33. "What God hath cleansed, that call not thou common. . . . God hath shewed me that I should not call any man common or unclean."—Acts 10:15, 28.

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"Be still, and know that I am God."—Ps. 46:10. The thought of God swallows up all other thinking. Man ceases to reason, ceases even to think, when immersed in the illumination called in Scripture the "Day of the Lord." Control of the physical consciousness and the stilling of all the thoughts of the mind give one opportunity to look through illusion and see the Soul at the depths, as one sees the bottom of the lake when its waters are clear

The Day of the Lord.

and at rest. This ability to rest in yourself, blissful, serene, knowing God only, is called by the Hindus *Yoga*, and the state itself, *Samahdi*. Whoever knows how to enter into his own Soul can also get to the heart or soul of anything he wishes, and there are no secrets to him. He is able to perform a *samyama*, or complete concentration, upon anything, and not only its very essence will be his, but all its properties, such as strength, warmth, solidity, rarity, smallness, lightness, and so forth, can be used by him. This is the ultimate of education. Knowing God, you know all things.

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Truth is very simple and easy to be understood by the simple in heart. Some who are seeking to enter into the Way are encumbered with the idea that there is so much to learn and so much to do. But this is

Truth is very simple. not true. All the cumbersomeness arises from man's ignorance, from his belief that much learning and many works and manifold experiences are necessary in order to enter into eternal life. Everything in the spiritual Life has been worked out for us, and we can reap where others have sown. The prophets and wise men of old are like the first astronomers. Their strivings and wrestlings can be compared to the work of the astronomers, who, when they wished to compute the times and relations of the stars, occupied days, even years, in calculating, using many figures and methods. We, as heirs of the ages, are like the little children in the common schools who to-day accomplish the same results in mathematics in

a few minutes with a few figures, so simple have become what were once such abstruse problems.

So, though it may seem that divine doctrine is full of mystery, and close application and continual practice are required in order to manifest the fruits of the Spirit, yet it shall seem simpler and simpler to the faithful one, until to say "Be" is all-sufficient for the manifestation of the works of God.

The natural unfoldment of the spiritual understanding may be compared to a child who, in learning arithmetic, studies the multiplication table, and according to the teacher's instructions repeats it over and over. When he begins to apply his knowledge to the working of problems he perhaps finds it slow work to remember all the answers to the combinations of figures. When he wishes to remember how much 3×4 is, he must "run over" in his child-mind, " $3 \times 1 = 3$, $3 \times 2 = 6$, $3 \times 3 = 9$, $3 \times 4 = 12$," before he realizes what 3×4 is. But there comes a time when the moment he sees three and four associated in multiplication he knows the answer instantly. This is because of faithfulness to the principle of mathematics. Let us apply this parable to the Life of the faithful student of God:

As Christ, your teacher, reveals to you the Allness of God and the unreality of evil, you apply yourself to the law and the commandments, even as it is written (Deut. 6:6-9). You acknowledge the presence of God only, and deny the reality of that which is not God. Perhaps when there is an opportunity to apply your principles it does not seem easy. Perhaps the

problem is a sorrow, and you do not readily realize the peace of God. Perhaps you must repeat your affirmations and denials some time before the delusion disappears. But you are faithful, and soon the day is upon you when for you to look upon sorrow is to cause it to flee away, and no word of human language need be spoken.

No effort put forth in the name of God is ever lost. Never think your past aspirations toward God, and your efforts, your strivings, blind though they might have been, were useless and to be regretted. Not so. Those were the days of Moses and the prophets. "Elias truly shall first come, and restore all things."

—Matt. 17:11. You are simply continuing, but now in the straight and narrow Way that leads into life.

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This is your satisfaction, to watch the Lord win the victory. Be in the world but not of it. Be among the sinful and sick but not of them, but be holy and healthy. Be walking through sorrow and affliction, not disturbed by it, or overcome by it, but walking over it, as Jesus walked over the sea. While you are in

<p>In the world, not of it.</p>	<p>the world you will meet these things, but they will be no more to you than the storms, the winds, and the floods that beat against the house that was founded upon the rock. The one who is in that house rejoices when the storms beat and the winds howl around, because he is so safe. So with the one who is hid with Christ in God when pestilence stalks the land, and persecutions arise, and slanders, and sorrows, and temptations. "These things have I</p>
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spoken unto you, that ye should not be offended."—John 16:1. These are not necessary for you to go through. We do not learn by any experience in evil, and one way to avoid these experiences is to believe that they are not necessary. Take as little notice of them as possible. Do not recount them to another unless for the help and encouragement of that other. Do not expect any particular evil. "Every man's work shall be revealed by fire" (1 Cor. 3:13), but the fire need not burn him nor hurt one hair of his head. "These things have I spoken unto you, that in ME ye might have peace. In the world ye shall have tribulation: but *be of good cheer; I have overcome the world.*"—John 16:33.

God is eternally satisfied, and you as the image and likeness of God, are, in your real Self,
 now satisfied. "Awake, thou that sleepest!"—Eph. 5:14. Think of your true Self and speak from your Soul:

Practice.

"I am satisfied."

Put down every clamorous desire with

"I am satisfied."

Hush every complaining voice in you with

"I am satisfied."

Thus is brought forth that still, placid state that is the Rest of God.

For the mortal to stop its thinking is to be thought by God. God thinking in you is omnipotence, and "He shall give thee the desires of thine heart."—Ps. 37:4.

The last treatment to give a patient is called the

Spiritual Baptism, in which is expressed the patient's complete unity with the Good everywhere.

Most of it consists in affirmations of the presence of Good. This last word completes the circle of manifestation. Just as six days represent the week of creation, so there are given six days' treatment corresponding to each day of the week. The crown of creation is the image and likeness of the Creator, which was the sixth day's work. So the Spiritual Baptism is giving to the recipient all the most spiritual and healing affirmations that can come into your mind.

The seventh day of this healing week you rest in the consciousness that it is finished, and, if in your judgment it is best, you can again conduct the case through another creative week, or you can give a rest for a season, and then resume that patient's healing; in all this looking to God for guidance and direction.

In the treatment make a statement as to the complete perfection of the divine One in your hearer. Then declare the Good that flows to that One from All, and the Good that flows from that One to All. Declare the presence of the pure and perfect Spirit, mind, heart and body, closing with a spiritual benediction.

After this manner speak:

Child of our Heavenly Father, listen to me. Remember who you are—now and forever, the pure and perfect child of the living God. You are noble, grand, beautiful, and holy in every part of your being. You are filled with the Spirit of Almighty God, and the life which you now lead is the free, loving, healthful, joyous Life of God. In unchanging bliss you live, and

move, and have your being—restful, glorified—through all eternity.

You are strong with the strength of omnipotence. You are established forever in endless health and harmony. You are fearless and free.

All Good is flowing to you from every direction and from every one. All the universe gives you Good. All the wisdom, love, power, strength, and prosperity of God's world pours round about you, and uplifts you, and bears you along in peace and joy.

All the holiness and sweetness, peace, gentleness, and goodness of all the Host of Heaven ministers to you, and watches over you, and blesses you.

The glory of God shines round about you.

Every one sees you well and strong, wise and loving, true and good. You are a source of joy to all you meet. You give good to all. You are just, you are unselfish, you are honest, you are generous, you are merciful and forgiving, you are perfect even as your Father in Heaven is perfect.

You are pure Spirit—your body is spiritual, incorruptible, clear, and white with the light of Heaven.

You are pure Love. Your heart is filled with the undying fire of God's holy love.

You are pure Wisdom. Your mind dwells in the meekness and simplicity of the little child. God thinks all your thoughts; your judgment is sound; your knowledge, profound.

And now, O Father, glorify thy Son with thine own Self, with the glory which he had with Thee before the world was.

It is finished.

In the name and by the power of the Father, and of the Son, and of the Holy Ghost, I pronounce you whole and strong, sound and well in every part, now and forever more. Amen.

You are a living witness of the power of the Word of Truth to set free.

IT IS FINISHED.

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